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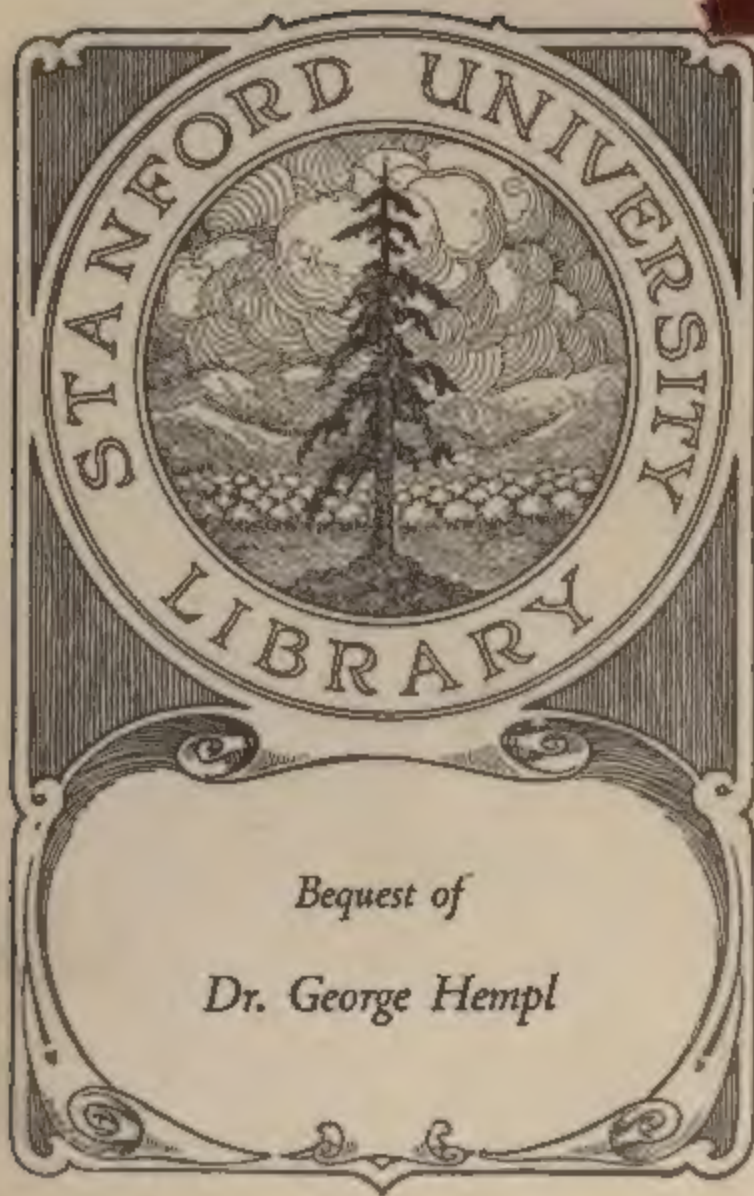
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Clarendon Press Series

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ODYSSEY I—XII

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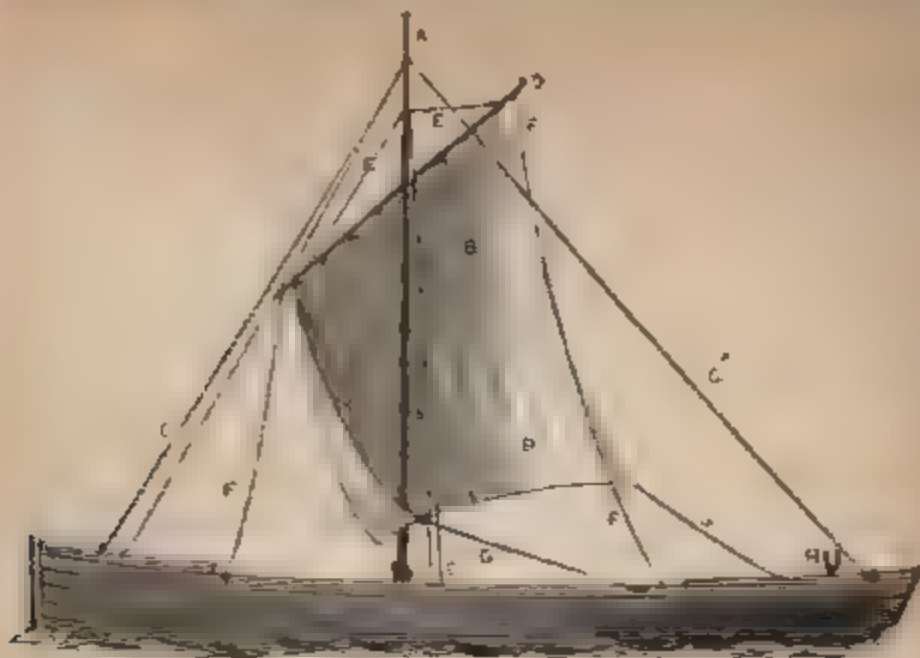


Fig. 1. RIGGING OF ROWER SHIP.

A Mast (mastos). B Sail (stoma). CC Forestays (xporovai, Od. 2, 425). D Yard (enkapiov, Od. 5, 254). E E Halliards (καλοι, Od. 5, 260, cp. 2, 426). F F Braces (ιναραι, Od. 5, 260). GG Sheets (ροδες, Od. 5, 260). H—Mast crutch (ιστροδορυ, II. 1, 434).

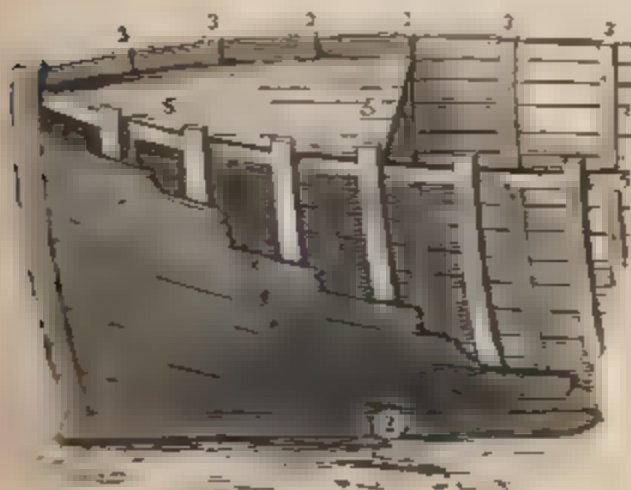


Fig. 2. SKETCH OF PORTION OF HULL.

1, 1. 2, τρυπη. 3, 3. stomata. 4, 4. ex-
5, 5. trypeta (deck) the plur. used because
responding deck at the stern.



Fig. 3. istrodory or
mast box (drawn on a
larger scale), Od. 2,
424, cp. Od. 19, 37.

Clarendon Press Series

homerus.

HOMER

ODYSSEY, BOOKS I—XII

WITH INTRODUCTION, NOTES, ETC.

BY

W. W. MERRY, M.A.

Fellow and Lecturer of Lincoln College, Oxford

TWENTY-FOURTH THOUSAND

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P R E F A C E.

THE editing of the first half of the *Odyssey* was undertaken for the Clarendon Press Series by the late James Riddell, M.A., Fellow and Tutor of Balliol, a task peculiarly appropriate to his fine taste and intuitive appreciation of Greek scholarship.

That work was cut short by his early death, when he had written a commentary on some five books. In preparing this volume for School use I have been glad to consult his admirable notes, but they belong properly to the larger edition of the *Odyssey*, which is intended to appear later in the Clarendon Series in our joint names.

The present text follows in the main the readings of the critical edition of La Roche (Teubner, Leips. 1867), but it differs considerably from it in accentuation and orthography. It will be noticed that instead of such combinations as οὔτις, οὔπω, ὅστις, ἐπειδὴ, the older and uncombined forms οὗ τις, οὗ πω, ὅς τις, ἐπεὶ δὴ, are invariably written. Where the two elements of a diphthong are to be pronounced separately, the breathing is placed over the first letter, as ἐνπλόκαμος, ἀντμή, instead of writing the word with the mark of *diaeresis*, as εὐπλόκαμος, αὐτμή.

The form in which the Homeric Question is briefly stated in the Introduction is adapted from a short pamphlet by Dr. Thomaszewski (Culm, 1869). In the preparation of the

notes, Nitzsch's Commentary has been an invaluable assistance. The edition of Ameis and the new issue of Crusius' Commentary have also furnished much useful matter.

In writing notes for School-books it is hard to decide how much to say and how much to leave unsaid. The Editor is content to hope that the present volume may be some help towards the intelligent study of the most delightful of Greek books.

W. W. M.

Oxford, 1870.

CONTENTS.

	PAGE
Introduction	xi
Plan of Odyssey, Books I—XII.	xix
ODYSSEY, Book I.	1
„ II.	16
„ III.	31
„ IV.	48
„ V.	77
„ VI.	94
„ VII.	106
„ VIII.	118
„ IX.	138
„ X.	157
„ XI.	177
„ XII.	199
Sketch of Principal Homeric Forms	215
The Metre of Homer	224
Homeric Syntax	226
Notes	231

INTRODUCTION.

THERE are some eight existing biographies of Homer, but all equally destitute of historical value. One of them claims to be by Herodotus, and another by Plutarch, but the earliest of them cannot date much before the Christian era, whilst most of them belong to a still later period.

Between the earliest and latest dates assigned to Homer there is a difference of more than 400 years—viz. from the middle of the eleventh to the latter half of the seventh century B.C. Herodotus would put him some 400 years before his own time (cp. Hdt. 2. 53 *Ἡσίοδον γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μὲν πρεσβυτέρους γενέσθαι καὶ οὐ πλείοσι*), which would bring the date to the middle of the ninth century B.C.

Equally great is the uncertainty about the poet's birthplace, as the epigram expresses it,

ἐπὶ πόλεις διερίζουσιν περὶ ῥίζαν Ὀμήρου,
Σμύρνα, Ῥόδος, Κολόφων, Σαλαμῖν, Ἴος, Ἄργος, Ἀθῆναι.

The Salamis here mentioned is in Cyprus. The names of other places were from time to time substituted in this list, till there were not less than twenty claimants for the honour.

The list of cities, and the order in which they occur, possibly point to the direction in which Epic poetry spread through Asia Minor and Greece.

In modern times the very existence of Homer, as the single author of Iliad and Odyssey, has been denied. The two poems have been regarded as a conglomeration of a number of separate lays by separate composers, and the name Ὅμηρος has been rendered 'uniter,' or 'compiler,' (from *ὁμοῦ* and *ἄρω*), or interpreted as representing some fictitious personage whom the Homeridae (or guilds of Epic poets and reciters) claimed as their founder;

just as the Eumolpidae referred to a mythical Eumolpus, from whom they derived their position and their name.

The discussion of these points in their various bearings forms the so-called Homeric Question, the chief stimulus to which, in modern days, was given by the publication of the '*Prolegomena ad Homerum*' (1795), by F. A. Wolf, Professor of Philology in Halle.

The position which he sought to establish may be thus represented:—

§ 1. The Homeric poems were not originally composed in the complete and elaborate form in which we now possess them, for,

- (A) They are too extensive to have been composed and transmitted without the use of writing, which only came into vogue with the introduction of prose composition.
- (B) There was no inducement to a poet to compose such extensive works, unless he could have readers as well as hearers.
- (C) Before the time of Peisistratus these poems did not exist as a whole.
- (D) There are many traces of later interpolations and of the piecing together of different parts, and many contradictions and inconsistencies.

§ 2. Both poems were probably formed out of short popular lays, each of which dealt only with a single action or adventure. These lays were communicated by oral transmission only, and were recited to the accompaniment of the lyre (*κιθάρη*). By and by, these lays were combined into groups, more or less comprehensive, and, long afterwards, were united by one man (called, in virtue of his task, Homer) into a complete whole, which was first committed to writing by Peisistratus. In process of time the text was emended by the so-called, *Diasceuestae*, and finally fixed by Aristarchus the Grammarian of Alexandria, in the present form.

These views of F. A. Wolf were taken up and pushed still

further by Professor Lachmann, of Berlin, who applied them to the examination of the *Iliad*. He professed to detect in the poems sixteen (or reckoning in the last two books, eighteen) separate lays, by different authors and without any mutual connection. Each lay, originally complete in itself, was afterwards expanded, till after many years of oral transmission (greatly facilitated by the work of the Homeridae and other guilds of poets and reciters) the whole was thrown into its present shape by the recension of Peisistratus.

This view is a distinct advance upon that of Wolf. It simply drops the notion of a Homer altogether, and regards the separate portions of the poem not as so many popular lays, but as distinct compositions of different poets. A new theory was propounded by Grote in his *History of Greece*. Like a house, the original plan of which is gradually extended by subsequent additions, the *Iliad* is regarded by him as consisting of an earlier *Achilleis* (to which belong libb. 1, 8, 11-22; the 23rd and 24th being later), and an *Iliad* proper, consisting of libb. 2-7, and 10. Both these portions seem to him as the work of the same generation, the latter being somewhat later, and possibly by a different author. The ninth book is a later composition. Modern criticism has dealt similarly with the *Odyssey*, and professes not only to detect many interpolations and discrepancies in the text, but to find in it two distinct Epic poems woven more or less closely together, viz. a *Telemachia* and an *Odysseia* (vid. *Die Telemachie*, Hennings, Leips. 1858).

But as the 'Homeric Question' implies discussion and controversy, we are prepared to find a strong party of scholars on the other side, supporting the view of the unity of authorship, if not of the personal existence of Homer. They would answer the positions laid down by Wolf as follows. They reply to—

- § 1. (A) There were many persons in classic times who knew the Homeric poems by heart, as Niceratus (Xenoph. Symp. 3. 5), and the Greeks of Olbia on the Pontus (Dio. Chrys. 33). The poems of the Icelandic Skalds have been preserved for more than 200 years by oral transmission; and the songs of the national bards of the

Kalmuck Tatars sometimes last a whole day long. When writing was an uncommon art, memory was far stronger (*μνήμη μουσομήτωρ*, Aesch. P. V. 461), but it is at least open to doubt whether Wolf's view of the late introduction of writing into Greece is not overstated.

- (B) Such poems offered sufficient inducement to bring vast audiences together, who could listen and applaud with delight and without weariness.
- (C) This statement is directly denied. An Iliad existed as a whole before the First Olympiad (776 B.C.) The arrangements made by Solon for the recitations at the Panathenaea presuppose a certain definite form of Iliad and Odyssey. The task of Peisistratus was restoration, not creation. He did not produce a combination that had not existed previously, but he settled it anew after it had been disturbed by the uncertainties of oral transmission. His was not so much a literary as a political act.
- (D) Contradictions and discrepancies may tell as much for the poet as against him. We accept them in Virgil, Dante, and Shakespeare, although the works of these poets were all written down from the very first. The poet is carried away by his own thought; he cannot descend to all the minutiae of detail. But while it is impossible to regard the Homeric poems as a mosaic work, however perfect the joints, it is likely enough that in course of transmission many lines or whole scenes may have crept into the text or have been designedly interpolated.

The claimants for unity of authorship answer thus to—

- § 2. The Greek tragedians and Plato were strangely deceived in accepting as a poetic whole this mechanical combination of various lays; and those moderns who parade their long list of discrepancies forget to assign due importance to the remarkable uniformity and consistency that run through the various characters of the

poems. It is not denied that Homer is indebted to tradition and to existing songs for many of the adventures of his heroes and for the general sketch of their characters: but to use this material and weave it into a harmonious Epic is the highest task of genius.

That it is necessary to assign a different author to *Iliad* and *Odyssey* was the decision of some of the older critics, e.g. Xenon and Hellanicus, circ. 100 B.C. Those who supported this view were called *Xωπιζοῦντες* or 'separaters.' They based it upon various differences, both in matter and in language, between the poems; and the list of these has been largely extended by modern critics. Among the most evident we may mention that in the *Iliad* (18. 382) the wife of Hephaestus is Charis, in the *Odyssey* she appears (8. 274) as Aphrodite. Neleus in the *Odyssey* has three, in the *Iliad* twelve sons. Neoptolemus is but a child in the *Iliad*, a young warrior in the *Odyssey*. The Dioscuri are mortals in the *Iliad*; in the *Odyssey* they are deified. The Gods of the *Iliad* live on the Mysian Olympus, the sovereignty of Zeus is hardly acknowledged. In the *Odyssey* the Gods live in a supramundane region and Zeus is unquestioned arbiter. In the two poems the state of society is different. The *Iliad* represents the feudal system in its strictest form; in the *Odyssey* the kings consult their people in a parliament, and the great chieftains, such as Menelaus, are not only fighting men, but merchants. As to differences between the language of the two poems, it may be said that there is a far greater number of abstract words in the *Odyssey*, and that the same word has not always the same meaning in the two poems. But in attempting to establish any argument from the language, it would be necessary to take in the whole question of the place of composition, and the probable changes which the text may have undergone at the hands of the early critics and editors.

It is likely enough that Epic poetry developed itself from the songs of the priests when celebrating their rites; as, for example, the Pierians in Thrace had their mythic poets, Orpheus, Linus, Thamyris, Musaeus, whose hymns are still quoted or alluded to. At any rate, there can be no doubt that the *Iliad* and *Odyssey* do

not present themselves to us as first attempts in Epic poetry; their finish and perfection point to the climax rather than to the commencement of art. This view is corroborated by the allusion in the Homeric poems to other bards, such as Phemius in Ithaca, and Demodocus at the Phaeacian court, besides those mentioned in *Od.* 3. 267 and 4. 17; by the allusions to the adventures of heroes and heroines, which must have been recorded in other Epics, and which were evidently familiar to the hearers of the Homeric poems. A vast mass of these Epic legends, on the story of Thebes, the fate of Troy, and many other popular tales, were collected by the Alexandrian critics, and the collection was called *ἐπικὸς κύκλος*. The Greek tragedians found most of the subjects of their dramas in the poems of the Epic Cycle. They must have been of varying merit; some, no doubt, fit to compare with *Iliad* and *Odyssey*; others, of later date, mere imitations of earlier Epic, composed to fill up some gap in the continuity of the whole story. Such an author must Horace's *Scriptor cyclicus* (*A. P.* 136) have been. The Trojan legend is completed in eight epics,

1. *Τὰ Κύπρια* (ἔπη) by Stasinus. The poem began with the first cause of the Trojan war, the apple of Discord flung down at the banquet that celebrated the nuptials of Peleus and Thetis; and the story is continued up to the beginning of
2. The *Iliad*.
3. *Αἰθίοπης*, by Arctinus, narrates the appearance on the scene of war of Penthesilea, who came to help the Trojans and was slain by Achilles. It also records the prowess and death of Memnon, chieftain of the Aethiopians and son of Eos.
4. *Ἰλιάς μικρά*, by Lesches, tells of the glories of Odysseus, and begins with the contest between him and Ajax for the possession of the arms of Achilles.
5. *Ἰλίου πέποις*, by Arctinus, describes the fall and sack of Troy, the wooden horse, the sacrifice of Polyxena, &c.
6. *Νόστροι*, by Agias of Troezen, recount the adventures of the Greek chieftains on the homeward voyage from Troy.
7. The *Odyssey*.

8. Τηλεγόνοια, by Eugammon, narrates the death of Odysseus through the misadventure of Telegonus, his son by Circe.

The Homeric poems were recited by Rhapsodists, whose name seems to refer not to the joining together of separate songs, but to the even flow of the Epic Hexameter, unbroken by stanza or antistrophe. Cp. Hesiod. *Fragm. ἐν νεαροῖς ἔμνοις ῥάψαντες ἀοιδῇν*. In later times, they wore a distinguishing costume, viz. a long flowing cloke of crimson when they were reciting from the *Iliad*; of blue, when they declaimed the *Odyssey*. The *κιθαρῇ* or *φόρμιγξ*, an instrument of four strings, was used for the accompaniment, which consisted in a prelude (*ἀναβολή*), a few chords struck during the *recitative*, as we should now call the vocal part, and a tune again at the end of the performance. As much uncertainty was introduced into the text by the Rhapsodists, and the order of events was lost by careless recitation, each Rhapsodist perhaps knowing only one or two divisions of the poems (called *ῥαψωδίαι*), Solon ordered that the Rhapsodists should recite *ἐξ ὑποβολῆς*, which seems to mean, 'according to cue, or hint,' thereby keeping the proper sequence of the story; not, for example, to recite the *ἀριστεία* of Diomed after the death of Hector. Hipparchus, son of Peisistratus, similarly enjoined the recital of the poems without break at the Panathenaea, and if one Rhapsodist was unequal to the task, another should be ready to take up the recitation where the first left off (*ἐξ ὑπολήψεως*).

The recension of the text made by Peisistratus, in which he doubtless accommodated the language more or less to the familiar forms in use in his time, was the basis of all future recensions, though the original was lost during the Persian war. Many different editions (*ἐκδόσεις*) were produced; some, the work of individual scholars (*αἱ κατ' ἄνδρα*), others, the publications of cities where Epic poetry was the fashion (*αἱ κατὰ πόλεις*). But the text had been greatly disturbed by capricious interpolaters and emenders (*διασκευασταί*), and the aim of the Alexandrian critics was as far as possible to reproduce the text of the Peisistratidean recension. Such a critical edition was called *διόρθωσις*. The library founded at Alexandria by Ptolemy Soter (283 B.C.)

and enlarged by his son, was said to contain 400,000 books. The most famous of the librarians were, Zenodotus, to whom we owe the present division into books of Iliad and Odyssey, Aristophanes of Byzantium, and Aristarchus from Samothrace. The last-mentioned scholar, the most famous name in Homeric criticism, prepared first an edition of Homer with a commentary (ὑπόμνημα); then he composed dissertations on special points (συγγράμματα), and again edited both Iliad and Odyssey. On the margin of both editions were the critical marks (σημεῖα), the use of which Aristarchus had learned from his master Aristophanes of Byzantium. The obelus → denoted a spurious line; the astericus ✕ pointed out that the line was repeated elsewhere; the two marks together showed that such a repetition was erroneous. The διπλῇ καθαρὰ > implied that the verse had been discussed by him elsewhere, or explained by the light of some other passage; the διπλῇ περιεστιγμένη ✕ expressed dissent from the reading of Zenodotus; the antisigma ∩ denoted that the order of the lines was inverted.

The so-called Scholia are mainly excerpts from Homeric treatises by Herodian, Nicanor, Didymus, and Aristonicus, and the last of the commentators is Eustathius, bishop of Thessalonica, in the twelfth century, whose voluminous *παρεκβολαὶ εἰς τὴν Ὀμήρου Ἰλιάδα καὶ Ὀδύσειαν* we still possess.

PLAN OF ODYSSEY.

BOOKS I—XII.

IN the tenth year after the taking of Troy, and the twentieth after his first departure from home, we find Odysseus still far from Ithaca, completing the seventh year of his detention in the isle of Ogygia in the far west, where Calypso, who had rescued him from shipwreck in the third year of his wanderings, still keeps him against his will. Meanwhile, in Ithaca, the faithful Penelope is beset by importunate suitors who devour the substance of the absent Odysseus: and the young Telemachus is an unwilling but helpless witness of their insolence. At this point, Athena, the constant protectress of Odysseus, protests at the council of the Gods, in the absence of Poseidon, against such injustice done to her hero. It is decided to despatch Hermes the messenger, to bid Calypso dismiss her prisoner-guest and send him on his voyage home. Athena, taking the form of Mentès, an old friend of Odysseus, goes to Ithaca, where she counsels Telemachus to turn the suitors out of his house, and to visit Nestor and Menelaus in hope of bearing tidings of his lost father. (B. II) Next day Telemachus summons an assembly and issues his orders to the suitors, who treat him with brutal contempt, and refuse his request for a ship to carry him to Nestor's home at Pylos. But Athena, this time in the person of Mentor, procures one for him and gets together a crew. Only the old nurse Eurycleia is entrusted with the secret, and at night Telemachus starts, accompanied by Mentor, for Pylos, which he reaches next day, (B. III) and finds Nestor and all his household engaged in a solemn sacrifice to Poseidon. Nestor, recognising in Mentor the goddess Athena, as she suddenly disappears from the banquet, pours a libation in her honour, and next morning makes a splendid sacrifice. Nestor tells Telemachus all he knows, but it is little to the purpose, so he sends his guest on

Menelaus in Sparta, and gives him his youngest son Peisistratus for a companion. The next night sees them at Pherae at the house of Diocles, and the second evening brings them to Sparta, where they find Menelaus celebrating the marriages of his son and daughter (B. IV). Menelaus had not long reached his own home, having spent eight years in wandering after the fall of Troy, visiting Phoenicia and Egypt. Helen recognises Telemachus from his likeness to his father, the mention of whose name calls up so many sad memories that all are dissolved in tears till Helen calms them with some soothing opiate. Next day Telemachus brings news of his lost father from Menelaus, who tells him the revelation made to him by Proteus, that Odysseus is detained in the isle of Ogygia. Telemachus determines to return home at once, and rejects the invitation to a longer stay: but without describing his further movements, the story suddenly transports the reader to Ithaca, where the suitors have discovered that Telemachus is gone, and are plotting to waylay him on his return. Their design is betrayed by Medon to Penelope, who is heartbroken by the news; but Athena comforts and reassures her in visions of the night. Meanwhile the suitors place their ship near the isle of Asteris to intercept Telemachus.

At the opening of B. V we find a second assembly of the Gods, in which Athena again presses her request that Zeus should send Hermes to Calypso's home in Ogygia.

This is now performed, and Calypso dismisses Odysseus and furnishes with provisions the raft which he had built. On the eighteenth day after his departure from Ogygia he sights the land of the Phaeacians, when Poseidon spies him, raises a tempest, and wrecks his boat; but Odysseus is saved by swimming, thanks to the magical scarf which Ino Leucothea gives him.

For two days and two nights he is adrift, and then he finds a landing-place in the estuary of a river, and lies down to sleep in the shelter of a wood. Next morning (B. VI), Nausicaa, daughter of the Phaeacian king, in obedience to a vision, goes with her maidens to wash the linen of the household in the river. Odys-

seus is awoke by the voices of the maidens, and presents himself as a suppliant to Nausicaa, who gives him raiment, and directs him how to find her father's palace, and how to seek relief from her mother. Odysseus (B. VII) enters the palace unseen, by the aid of Athena, and marvels at the splendour of the house and gardens. Then he makes his way to the queen, and the mist which had concealed him melts off, and he stands revealed before all present. He is welcomed; and Arete the queen listens to the story of his shipwreck and his meeting with her daughter Nausicaa. Next day (B. VIII) Alcinous calls an assembly, in which it is resolved to send Odysseus safely home. At the games which follow, Odysseus astounds all the spectators by his strength and skill in throwing the quoit. Demodocus the bard sings to them of the loves of Ares and Aphrodite, and then changes his subject to the story of the wooden horse of Troy. Odysseus is melted to tears by these bygone memories; and when Alcinous notices his distress and asks him who he is, he discloses his name and parentage (B. IX) and begins the story of his adventures. The conflict with the Ciconians; the visit to the Lotophagi; the destruction of the cruel Polyphemus, the visit to Aeolus (B. X) and its disastrous result; the destruction of his fleet by the Laestrygonian giants, are all recounted in order. Then he tells of his visit to Circe's isle, of his restoration of the comrades whom the witch had turned to swine, and of his preparation for a voyage to the realm of Hades. (B. XI) Arrived there he invokes the dead; learns of his coming fortunes from Teiresias, holds converse with his mother, and sees the forms of departed heroes and noble dames, and witnesses the punishment of Tityus, Tantalus, and Sisyphus. Then in terror he hastily sets sail again for Circe's isle (B. XII), and leaving her once more he escapes the Sirens, and lands on the Thrinacian isle, where are the sacred herds of Helios. The comrades of Odysseus are reckless enough to kill these for their own use, and for their impiety they are all destroyed in a tempest sent by Zeus. Odysseus alone escapes, and reaches the isle of Calypso. This concludes his narrative; after which he embarks on board a Phaeacian ship and is taken safe to Ithaca.

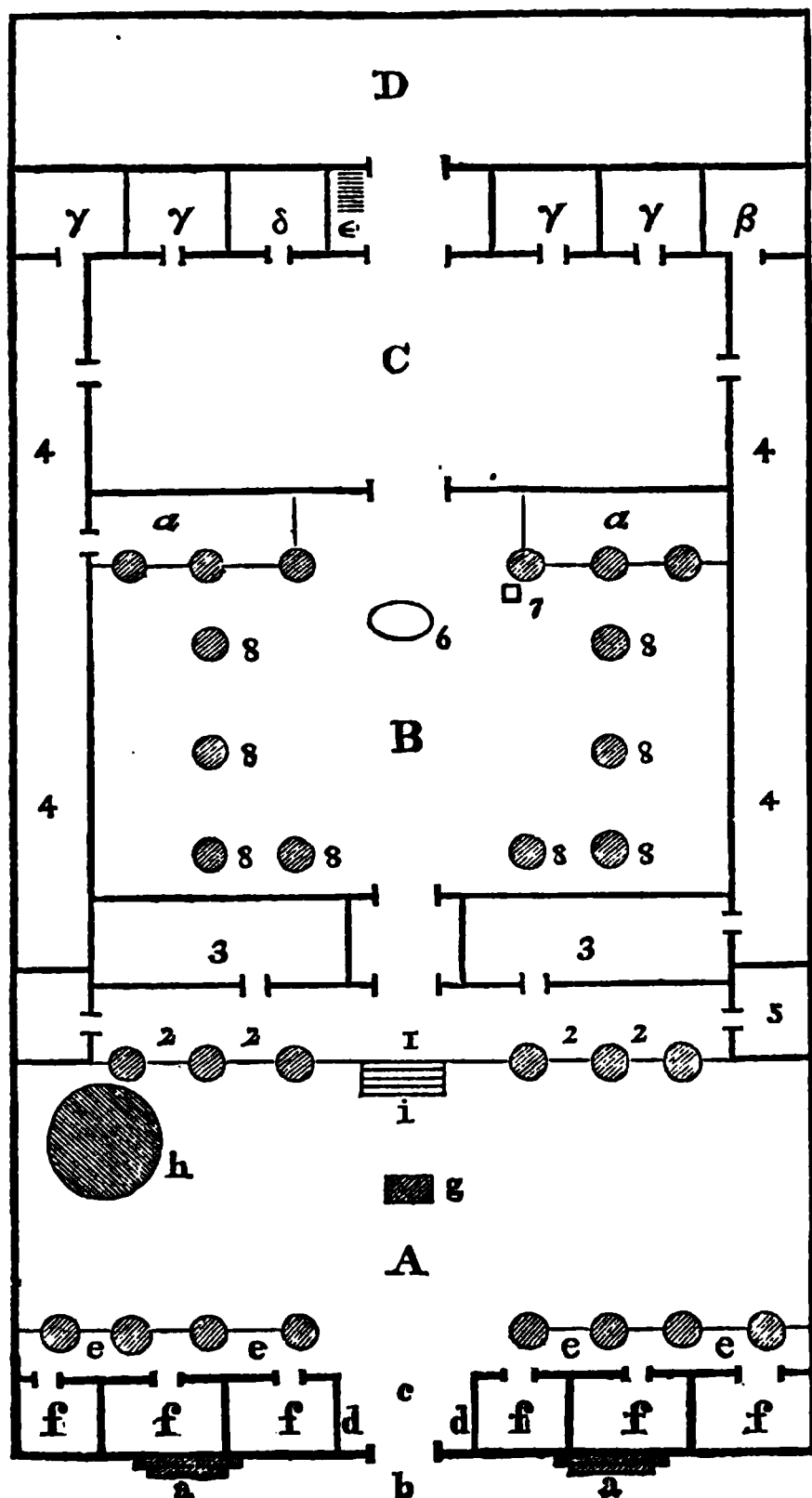
The division of the poem into days is as follows (see 'Fäsi Einleitung,' p. 35):—

- 1st day. Council of the Gods. Visit of Athena to Ithaca. B. I.
- 2nd „ Calling of the assembly in Ithaca. Departure of Telemachus. B. II.
- 3rd „ Visit to Pylos. B. III, 1-403.
- 4th „ Sacrifice at Pylos. Departure for Sparta. Arrival at Pherae. B. III, 404-490.
- 5th „ Visit to Sparta, and welcome at the house of Menelaus. B. III, 491—IV, 305.
- 6th „ Sojourn in Sparta. Return of the scene to Ithaca; and plot of suitors against Telemachus. B. IV, 306-624, and again 625-846.
- 7th „ Second council of the Gods. Despatch of Hermes to Calypso. B. V, 1-227.
- 8th-11th Building of the raft. B. V, 228-262.
- 12th-28th Departure of Odysseus from Ogygia and continuance of his voyage for seventeen days. B. V, 263-278.
- 29th-31st The Phaeacian mountains come in sight (B. V, 279). Storm and shipwreck, and two days and nights drifting on the sea. On the twentieth day after he first sets sail he lands on the coast of Scheria, and seeks the shelter of the wood (B. V, 34, 317-390—VI, 170). During the night Athena appears to Nausicaa in a dream. B. VI, 13-40.
- 32nd day. Meeting of Nausicaa and Odysseus. His entrance into the palace of Alcinous. B. VI, 48—VII, 344.
- 33rd „ Second day spent in Scheria. Banquet. Games. Story of Odysseus, lasting late into the night. B. VIII, 1—XIII, 17.

The remainder of the poem occupies seven days.

Mainly from H. RUMPF, *De Aedibus Homericis*, p. ii. (Gissen, 1848.)

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B.—HALL (μέγαρον). 1. Entrance to house (πρόθυρα, Od. 8, 304). 2. Verandah of house (αἶθουσα, Od. 3, 399). 3. Rooms opening to side passages. Perhaps bath rooms. 4. Side passages (λαύρη, Od. 22, 128). 5. Chamber of Telemachus (Od. 1, 426). 6. Hearth (ἑσχάρη, Od. 6, 305). 7. Place where the Wassail-bowl stood (κρητήρ, Od. 22, 341). 8. Pillars (κίονες, Od. 1, 127; 6, 307).

C.—WOMEN'S QUARTERS. *a.* Gallery raised on pillars, the spaces between which are the *μεσόδομοι* of Od. 19, 37. *β.* Armoury (Od. 19, 17). *γ.* Chambers (Od. 6, 15). *δ.* Chamber of Odysseus (Od. 23, 178 foll.). *ε.* Stairs (Od. 1, 330).

D.—BACK YARD (ἔρκος).

ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεσις πρὸς Τηλέμαχον.

Invocation of the Muse.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·
πολλῶν δ' ἀνθρώπων ἶδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα δι' ἑκατόμβην,
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἐταίρων. 5
ἄλλ' οἷδ' ὧς ἐτάρους ἐρρύσατο, ἰέμενός περ·
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἥελιοιο
ἦσθιον· αὐτὰρ ὃ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διὸς, εἰπέ καὶ ἡμῖν. 10

The detention of Odysseus in Calypso's isle.

Ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἵκοι ἔσαν, πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·
τὸν δ' οἶον, νόστου κεχρημένον ἠδὲ γυναικὸς,
νύμφη πότνι' ἔρυκε Καλυψώ, δῖα θεάων,
ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι. 15
ἄλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,
τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
εἰς Ἰθάκην, οἷδ' ἐνθα πεφυγμένος ἦεν ἀέθλων,
καὶ μετὰ οἷσι φλοῖσι. θεοὶ δ' ἐλέαιρον ἅπαντες

νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενέαιεν
ἀντιθέῳ Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.

20

Athena, in Poseidon's absence, claims the protection
of Zeus for Odysseus.

Ἄλλ' ὁ μὲν Αἰθίοπας μετεκίλαθε τηλόθ' ἐόντας,
Αἰθίοπας, τοὶ διχθὰ δεδαίεται, ἔσχατοι ἀνδρῶν,
οἱ μὲν δυσσομένου Ὑπερίονος, οἱ δ' ἀνιόντος,
ἀντιόων ταύρων τε καὶ ἀρνειῶν ἑκατόμβης.
ἔνθ' ὃ γε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.
τοῖσι δὲ μύθων ἦρχε πατήρ ἀνδρῶν τε θεῶν τε·
μνήσατο γὰρ κατὰ θυμὸν ἀνύμονος Αἰγίσθοιο,
τόν ρ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης·
τοῦ δ' γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα·

25

30

“ὦ πόποι, οἷον δὴ νῦ θεοὺς βροτοὶ αἰτιόωνται.
ἐξ ἡμέων γὰρ φασὶ κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
σφῆψιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγέ' ἔχουσιν,
ὥς καὶ νῦν Αἰγισθος ὑπὲρ μόρον Ἀτρεΐδαο
γῆμ' ἄλοχον μνηστῆν, τὸν δ' ἔκτανε νοστήσαντα,
εἰδὼς αἰπὺν ὀλεθρον· ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς,
Ἑρμεῖαν πέμψαντες, εὐσκοπον ἀργειφόντην,
μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·
ἐκ γὰρ Ὀρέσταιο τίσις ἔσσεται Ἀτρεΐδαο,
ὁππότε' ἂν ἡβήσῃ τε καὶ ἦς ἱμείρεται αἴης.
ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε.”

35

40

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
“ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
καὶ λίην κείνός γε ἔοικότι κεῖται ὀλέθρῳ·
ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέζοι.
ἀλλὰ μοι ἀμφ' Ὀδυσῇ δαΐφρονι δαίεται ἦτορ,
δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἄπο πῆματα πάσχει

45

νῆσφ' ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλὸς ἐστὶ θαλάσσης. 50
 νῆσος δεινρῆεσσα, θεὰ δ' ἐν δώματα ναίει,
 Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅς τε θαλάσσης
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
 μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισι
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς,
 ἰέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
 ἧς γαίης, θανέειν ἱμείρεται. οὐδέ νυ σοὶ περ
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νύ τ' Ὀδυσσεὺς 60
 Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων
 Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσασο, Ζεῦ;
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 ἔτεκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θελοῖο λαθολίμην, 65
 ὅς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν
 ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;
 ἀλλὰ Ποσειδάων γαίηοχος ἀσκελὲς αἰὲν
 Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,
 ἀντίθεον Πολύφημον, ὅου κράτος ἐστὶ μέγιστον 70
 πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,
 Φόρκυνος θυγάτηρ, ἁλὸς ἀτρυγέτοιο μέδοντας,
 ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγείσα.
 ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
 οὐ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἵης. 75
 ἀλλ' ἄγεθ', ἡμεῖς οἷδε περιφραζώμεθα πάντες
 νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει
 ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
 ἀθανάτων ἀέκητι θεῶν ἐριδαιέμεν οἶος.
 Τὸν δ' ἡμέμβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80
 ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρείοντων,

εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,
 νοστήσῃα Ὀδυσῆα δαΐφρονα ὄνδε δόμονδε,
 Ἑρμείαν μὲν ἔπειτα, διάκτορον ἀργειφόντην,
 νῆσον ἐς Ὀγυγίην ὀτρύνομεν, ὅφρα τάχιστα 85
 Νύμφη ἐνπλοκάμῳ εἴπῃ νημερτέα βουλὴν,
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται.
 αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὅφρα οἱ νιὸν
 μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θείω,
 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς 90
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ
 μῆλ' ἄδινά σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς.
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθύεντα,
 νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,
 ἥδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχρῃσι. 95

Athena appears to Telemachus in Ithaca, assuming
the person of Mentès.

Ὡς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὕγρην
 ἥδ' ἐπ' ἀπείρουνα γαῖαν ἅμα πνοιῆς ἀνέμοιο.
 [εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ,
 βριθὺ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 100
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.]
 βῆ δὲ κατ' Οἰλύμποιο καρήνων ἀίξασα,
 στῇ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,
 οἴδοῦ ἐπ' αἰλέλου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,
 εἶδομένη ξέλῳ, Ταφίων ἡγήτορι, Μέντῃ. 105
 εὖρε δ' ἄρα μνηστήρας ἀγήνορας. οἳ μὲν ἔπειτα
 πεσσοῖσι προπάραιθε θυράων θυμὸν ἔτερπον,
 ἦμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
 οἳ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110
 οἳ δ' αὖτε σπύργοισι πολυτρήτοισι τραπέζας

νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῖντο.

Τὴν δὲ πολὺν πρῶτος ἶδε Τηλέμαχος θεοειδῆς,
ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἔλθων 115
μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θέλῃ,
τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.
τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.
βῆ δ' ἰὼνς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
ξεῖνον δητὰ θύρῃσιν ἐφεστάμεν' ἐγγίθι δὲ στὰς 120
χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἵ Χαῖρε, ξεῖνε, παρ' ἅμμι φιλήσεται· αὐτὰρ ἔπειτα
δείπνου πασσάμενος μυθήσεται ὅττεό σε χρή·

Ὡς εἰπὼν ἠγείθ', ἥ δ' ἔσπετο Παλλὰς Ἀθήνη. 125
οἱ δ' ὅτε δὴ ῥ' ἐντοσθεν ἔσαν δόμον ὑψηλοῖο,
ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν
δουροδόκης ἐντοσθεν ἐλξόου, ἐνθα περ ἄλλα
ἔγχε' Ὀδυσσῆος ταλασίφρονος ἴστατο πολλὰ,
αὐτὴν δ' ἐς θρόνον εἴσεν ἄγων, ὑπὸ λῖτα πετάσσας, 130
καλὸν δαιδάλεον· ὑπὸ δὲ θρήνης ποσσὶν ἦεν.
παρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων
μνηστήρων, μὴ ξεῖνος ἀνιηθεὶς ὀρυμαγδῷ
δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,
ἦδ' ἵνα μιν περὶ πατρὸς ἀποικομένοιο ἔροιτο. 135

χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσεῇ, ὑπὲρ ἀργυρέοιο λέβητος,
νύψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίῃ ταμὶν παρέθηκε φέρουσα,
εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων· 140
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἶρας
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα
κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεύων.

The suitors in the palace of Odysseus.

ἼEs δ' ἦλθον μνηστῆρες ἀγῆνορες. οἱ μὲν ἔπειτα
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε. 143
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,
 σῖτον δὲ δμῳαὶ παρενῆνεον ἐν κανέοισι,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.
 οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἐντο 150
 μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλει,
 μολπή τ' ὀρχηστὴς τε· τὰ γάρ τ' ἀναθήματα δαιτός.
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκε
 Φημίω, ὅς ῥ' ἦειδε παρὰ μνηστῆρσιν ἀνάγκη.
 ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἁείδειν, 155

Telemachus converses with Athena, and enquires about
 his father.

αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·
 Ἔεινε φίλ', ἦ καὶ μοι νεμεσήσεται ὅττι κεν εἴπω;
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδῇ,
 ῥεῖ', ἐπεὶ ἀλλότριον βλοτον νήποινον ἔδουσιν, 160
 ἀνέρος οὐδ' ἡ πόου λεύκ' ὀστέα πύθεται ὄμβρῳ
 κείμεν' ἐπ' ἡπείρου, ἦ εἰν ἀλλ' κῦμα κυλίνδει.
 εἰ κεῖνόν γ' Ἰθάκηνδε ἰδοῖατο νοστήσαντα,
 πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι
 ἢ ἀφνειότεροι χρυσοῖό τε ἐσθῆτός τε. 165
 νῦν δ' ὁ μὲν ὥς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν
 θαλπωρὴ, εἰ πέρ τις ἐπιχθονίων ἀνθρώπων
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὤλετο νόστιμον ἡμαρ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδὲ τακῆς; 170
 ὅπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
 ἦγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;

οὐ μὲν γάρ τί σε πεζὸν οἶομαι ἐνθάδ' ἰκέσθαι.
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,
 ἥε νέον μεθέπεις, ἥ καὶ πατρώϊός ἐσσι 175
 ξείνος, ἐπεὶ πολλοὶ ἴσαν ἄνδρες ἡμέτερον δῶ
 ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 'τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.
 Μέντης Ἀγχιάλιοι δαΐφρονος εὐχομαι εἶναι 180
 υἱὸς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
 νῦν δ' ὧδε ξὺν νηὶ κατήλυθον ἡδ' ἐτάροισι,
 πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους,
 ἐς Τεμέσσην μετὰ χαλκὸν, ἄγω δ' αἰθωνα σίδηρον.
 νηῖς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος, 185
 ἐν λιμένι Ῥεῖθρῳ, ὑπὸ Νηίῳ ὑλήεντι.
 ξεῖνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι
 ἐξ ἀρχῆς, εἰ πέρ τε γέροντ' εἶρηαι ἐπελθὼν
 Λαέρτην ἦρωα, τὸν οἴκέτι φασὶ πόλινδε
 ἔρχεσθ', ἄλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν 190
 γρηλὶ σὺν ἀμφιπόλῳ, ἥ οἱ βρώσιν τε πόσιν τε
 παρτιθεῖ, εὖτ' ἄν μιν κάματος κατὰ γυῖα λάβῃσιν
 ἐρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἶνοπέδοιο.
 νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
 σὸν πατέρ'· ἀλλὰ νυ τὸν γε θεοὶ βλάπτουσι κελεύθου.
 σὺ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς, 196
 ἄλλ' ἔτι που ζῶς κατερύκεται εὐρεί πόντῳ,
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
 ἄγριοι, οἳ που κείων ἐρυκανόωσ' ἀέκουτα.
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ 200
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι οἶω,
 οὔτε τι μάντις ἔων οὔτ' οἰωνῶν σάφα εἰδώς.
 οὐ τοι ἔτι δηρὸν γε φίλης ἀπὸ πατρὶδος αἵης
 ἔσσεται, οἷδ' εἰ πέρ τε σιδήρεα δέσματ' ἔχῃσι·

φράσσεται ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν. 205
 ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἰ δὴ ἐξ αὐτοῦ τόσος παῖς εἷς Ὀδυσῆος.

αἰνῶς γὰρ κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας
 κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι,
 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι 210
 Ἀργείων οἱ ἄριστοι ἔβαν κοίλῃς ἐπὶ νηυσὶν
 ἐκ τοῦ δ' οὔτ' Ὀδυσῆα ἐγὼν ἴδον οὔτ' ἐμὲ κείνος.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤῤα·
 'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 μήτηρ μὲν τ' ἐμέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε 215
 οἶκ οἶδ'. οὐ γάρ πώ τις ἐὼν γόνον αὐτὸς ἀνέγνω.
 ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς
 ἀνέρος, ὃν κτεάτεσσιν ἑοῖς ἐπὶ γῆρας ἔτετμε.
 νῦν δ' ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,
 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεεῖνεις.' 220

Athena complains of the presence of the suitors,

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 'οὐ μὲν τοι γενεήν γε θεοὶ νῶνυμνον ὀπίσσω
 θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
 ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 τίς δαῖς, τίς δὲ ὄμιλος ὃδ' ἐπλετο; τίπτε δέ σε χρεώ;
 εἰλαπίνῃ ἢ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν. 226
 ὥς τε μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι
 δαίνυσθαι κατὰ δῶμα. νεμεσσήσταιτό κεν ἀνὴρ
 αἷσχεα πόλλ' ὀρώων, ὅς τις πινυτός γε μετέλθοι.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤῤα· 230
 'ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεαι ἠδὲ μεταλλᾶς,
 μέλλεν μὲν ποτε οἶκος ὃδ' ἀφνειὸς καὶ ἀμύμων
 ἔμμεναι, ὅφρ' ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦεν·
 νῦν δ' ἐτέρως ἐβόλουντο θεοὶ κακὰ μητιόωντες,

οἳ κείνον μὲν ἄιστον ἐποίησαν περὶ πάντων 235
 ἀνθρώπων, ἐπεὶ οὗ κε θανόντι περ ὧδ' ἀκαχολίμην,
 εἰ μετὰ οἷς ἐγάροισι δάμη Τρώων ἐνὶ δήμῳ,
 ἢ φῖλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσε.
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοὶ,
 ἠδὲ κε καὶ ᾧ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω. 240
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρείψαντο·
 οἷχετ' ἄιστος, ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
 κάλλιπεν· οὐδ' ἔτι κείνον ὀδυρόμενος στεναχίζω
 οἶον, ἐπεὶ νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.
 ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 245
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
 ἠδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.
 ἢ δ' οὐτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες 250
 οἶκον ἐμόν· τάχα δὴ με διαβρῶουσιν καὶ αὐτόν.'

Τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·
 'ὦ πόποι, ἦ δὴ πολλὸν ἀποικομένον Ὀδυσῆος
 δεύῃ, ὃ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφείη.
 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι 255
 σταίῃ, ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
 τοῖος ἐὼν οἶόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
 ἐξ Ἑφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·
 ὥχετο γὰρ καὶ κεῖσε θοῆς ἐπὶ νηὸς Ὀδυσσεὺς 260
 φάρμακον ἀνδροφόνον διζήμενος, ὅφρα οἱ εἴη
 ἰοὺς χρίεσθαι χαλκήρεας· ἀλλ' ὃ μὲν οὗ οἱ
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἐόντας,
 ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς.
 τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 265
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.

bids Telemachus dispense them,

ἀλλ' ἢ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
ἢ κεν νοστήσας ἀποτίσεται, ἧε καὶ οἶκί,
οὔσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα
ὅπως κε μνηστῆρας ἀπώσσαι ἐκ μεγάροιο.
εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων·
αἴριον εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιοὺς
μῖθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.
μνηστῆρας μὲν ἐπὶ σφέτερα σκιδνασθαι ἄνωχθι,
μητέρα δ', εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι,
ἅψ' ἴτω ἐς μέγαρον πατρὸς μέγα δυγαμένοιο·
οἱ δὲ γάμον τείξουσιν καὶ ἀρτυρέουσιν ἔεδνα
πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.

170

175

and counsels him to set out in search of his father.

σοὶ δ' αὐτῷ πυκνῶς ὑποθήσομαι, αἶ κε πύλῃαι·
νῆ' ὄρσας ἐρέτησιν ἐείκοσιν, ἢ τις ἀρίστη,
έρχαιο πεισόμενος πατρὸς δῆν οἰχομένοιο,
ἦν τίς τοι εἴπῃσι βροτῶν, ἢ ὅσσαν ἀκούσῃς
ἐκ Διὸς, ἢ τε μάλιστα φέρει κλέος ἀνθρώποισι.
πρῶτα μὲν ἐς Πύλον ἔλθῃ καὶ εἴρεο Νέστορα δῖον,
κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον·
ὅς γάρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
εἰ μὲν κεν πατρὸς βίστον καὶ νόστον ἀκούσῃς,
ἢ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·
εἰ δέ κε τεθνηῶτος ἀκούσῃς μηδ' ἔτ' ἐόντος,
νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
σῆμά τέ οἱ χεῖναι καὶ ἐπὶ κτέρεια κτερεῖξαι
πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῖναι.
αὐτὰρ ἐπὶν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξης,
φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
ὅπως κε μνηστῆρας ἐνὶ μεγάροισι τεοῖσι
κτείνης ἢ δόλῳ ἢ ἀμφαδύν· οὐδέ τί σε χρὴ

180

185

190

195

νηπιῶας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἔσσι.
 ἢ οὐκ αἰεὶς οἶον κλέος ἔλλαβε δῖος Ὀρέστης
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
 Αἰγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα; 300
 καὶ σὺ, φίλος, μάλα γάρ σ' ὀρόω καλὸν τε μέγαν τε,
 ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.
 αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη
 ἢ δ' ἐτάρους, οἳ πού με μάλ' ἀσχαλώσι μένοντες·
 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάζεο μύθων." 305

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δ' αὖ
 'ξεῖν', ἢ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
 ὥς τε πατὴρ ᾗ παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,
 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ, 310
 δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ,
 τιμῆεν, μάλα καλὸν, ὃ τοι κειμήλιον ἔσται
 ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξείνοισι διδοῦσι."

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 'μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο. 315
 δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,
 αὐτίς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,
 καὶ μάλα καλὸν ἐλὼν. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς."

The goddess vanishes.

Ἢ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 ὄρνις δ' ὥς ἀνοπαῖα διέπτατο· τῷ δ' ἐνὶ θυμῷ 320
 θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἑ πατρὸς
 μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὃ δὲ φρεσὶν ᾗσι νοήσας
 θάμβησεν κατὰ θυμόν· ὅλιστα γὰρ θεὸν εἶναι.
 αὐτίκα δὲ μνηστῆρας ἐπ' ὄχετο ἰσόθεος φῶς.

The song of Phemius attracts Penelope.

Τοῖσι δ' ἀοιδὸς ᾄειδε περικλυτὸς, οἳ δὲ σιωπῇ 325

εἴατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ᾄειδε
 Λυγρῶν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.

Τοῦ δ' ἐπερωϊόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν
 κοῦρη Ἰκαρίοιο, περίφρων Πηνελόπεια·

ἄλκιμα δ' ὑψηλὴν κατεβήσето οἷο δόμοιο, 330

εἷκ οἷη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔπαντο.

ἢ δ' ὅτε δὴ μνηστήρας ἀφίκετο δῖα γυναικῶν,

αἵ τ' αἰ παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,

ἔστα παρειάων σχομένη λιπαρὰ κρήδεμνα·

ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη. 335

ἑκατόντα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν·

ἴφήμε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,

ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·

ἴων ἔν γε σφιν ᾄειδε παρήμενος, οἱ δὲ σιωπῇ

οὔτων πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς 340

Λυγρῆς, ἣ τε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ

τέρπει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.

ταύην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ

ἠδρῶς, τοῦ κλέος εἰρὸν καθ' Ἑλλάδα καὶ μέσον Ἄργος·

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· 345

ἴμῃτερ ἐμῇ, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδόν

ἰέρπειν ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' ἀοιδοὶ

αἵτιοι, ἀλλὰ ποθὶ Ζεὺς αἴτιος, ὅς τε δίδωσιν

ἠδρᾶτιν ἀλφηστῆσιν, ὅπως ἐθέλησιν, ἐκάστω.

ταύτῃ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀείδειν· 350

τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,

ἢ τιν ἀκουοίτεσσι νεωτάτῃ ἀμφιπέληται.

σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·

οὐ γὰρ Ὀδυσσεὺς οἷος ἀπώλεσε νόστιμον ἡμαρ

ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλουτο. 355

[ἀλλ' εἰς οἶκον ἰοῖσα τὰ σ' αὐτῆς ἔργα κόμιζε,

ἱππὸν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε

ἔργον ἐποίχεσθαι· μῦθος δ' ἀνδρεσσι μελήσει
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.]'

Ἡ μὲν θαμβήσασα πάλιν οἴκόνδε βεβήκει· 360
 παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
 ἔς δ' ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ
 κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνου
 ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Telemachus bids the suitors take their leave:

Μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκίοεντα· 365
 πάντες δ' ἡρήσαντο παρὰ λεχέεσσι κλιθῆναι.

τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·
 'Μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες,
 νῦν μὲν δαινίμενοι τερπώμεθα, μηδὲ βοητὺς
 ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ 370
 τοιοῦδ' οἷος ὃδ' ἐστὶ, θεοῖς ἐναλίγκιος αὐδῆν.

ἡῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
 πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,
 ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαῖτας,
 ὑμᾶ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 375
 εἰ δ' ἱμῶν δοκέει τόδε λωίτερον καὶ ἄμεινον
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοντος νήποινον ὀλέσθαι,
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
 αἳ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·
 νήπινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.' 380

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες
 Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.

*Antinous retorts, and Eurymachus asks about their
 guest who had just gone.*

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
 'Τηλέμαχ', ἧ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ
 ὑψαγόρην τ' ἔμμεναι καὶ θαρσαλέως ἀγορεύειν' 385

μὴ σέ γε ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
ποιήσκειν, ὅ τοι γενεὴ πατρώϊόν ἐστιν.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ
'Αἰτῶν, ἦ καί μοι νεμεσήσεται ὅττι κεν εἴπω;
καὶ κεν τοῦτ' ἐθέλοιμι Διὸς γε διδοίτος ἀρέσθαι. 390
ἦ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
οὐ μὲν γάρ τι κακὸν βασιλευμένον αἰψά τέ οἱ δῶ
ἀφνειὸν πέλεται καὶ τιμηέστερος αὐτός.
ἀλλ' ἦ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι
πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἡδὲ παλαιοὶ, 395
τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε δῖος Ὀδυσσεύς;
αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ' ἡμετέροιο
καὶ δμῶων, οὓς μοι ληίσσατο δῖος Ὀδυσσεύς.

Τὸν δ' αὖτ' Εὐρύμαχος, Παλῦβου παῖς, ἀντίον ἦδ' αὖ
'Τηλέμαχ', ἦ τοι ταῦτα θεῶν ἐν γούνασι κεῖται, 400
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν
κτῆματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.
μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ ὅς τις σ' ἀέκοιντα βίῃφι
κτῆματ' ἀπορραίσει, Ἰθάκης ἔτι ναιετοώσης.
ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι, 405
ὅππότεν οὗτος ἀνὴρ, ποίης δ' ἐξ εὐχεται εἶναι
γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατὴρ ἀρουρα;
ἦέ τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
ἦ ἔδον αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;
οἷον ἀναίξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε 410
γνώμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὧπα ἑώκει.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ
'Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
οὐτ' οὖν ἀγγελίῃ ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
οὔτε θεοπροπίης ἐμπάζομαι, ἦν τινα μήτηρ 415
ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
ξείνος δ' οὗτος ἐμὸς πατρώϊος ἐκ Τάφου ἐστὶ.

Μέντης δ' Αγχιάλοιο δαΐφρονος εὔχεται εἶναι
υἱὸς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.'

*Ὡς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.
οἱ δ' εἰς ὄρχηστὺν τε καὶ ἱμερόεσσαν ἀοιδὴν 421
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἔλθεῖν.
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθε·
δὴ τότε κακκέιλοντες ἔβαν οἰκόνδε ἕκαστος.

Telemachus ponders all night on Athena's advice.

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς 425
ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,
ἐνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
τῷ δ' ἄρ' ἅμ' αἰθομένας δαΐδας φέρε κέδνα ἰδυῖα
Εὐρύκλει', Ὡπὸς θυγάτηρ Πεισηνορίδαο,
τὴν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐοῖσι, 430
πρωθήβην ἔτ' ἐοῦσαν, ἑικοσάβοια δ' ἔδωκεν,
ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·
ἧ οἱ ἅμ' αἰθομένας δαΐδας φέρε, καί ἐ μάλιστα
ὀμώων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἔοντα. 435
ᾤξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,
ἔζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἐκδυνε χιτῶνα·
καὶ τὸν μὲν γραῖης πυκιμηδέος ἔμβαλε χερσίν.
ἧ μὲν τὸν πτίξασα καὶ ἀσκήσασα χιτῶνα,
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι, 440
βῆ ῥ' ἱμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη
ἀργυρέη, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.
ἐνθ' ὃ γε παννύχιος, κεκαλυμμένος οἷος ἄώτῳ,
βούλευε φρεσὶν ᾗσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

ΟΔΥΣΣΕΙΑΣ Β.

Ἰθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

The meeting summoned by Telemachus.

Ἴμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,
 ὦρνυτ' ἄρ' ἐξ εὐνῆφι Ὀδυσσῆος φίλος υἱός,
 εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὄξυν θέτ' ὦμφ,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 βῆ δ' ἴμεν ἐκ θαλάμοιο θεῶ ἑναλγικίῳ ἄντην. 5
 αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.
 οἳ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ἄκα.
 αὐτὰρ ἐπεὶ ῥ' ἠγερθεν ὀμηγερέες τ' ἐγένοντο,
 βῆ ῥ' ἴμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος, 10
 οὐκ οἶος, ἅμα τῷ γε κύνες πόδας ἀργοὶ ἔποντο.
 θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.
 τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θεῖντο·
 ἔξετο δ' ἐν πατρὸς θώκῳ, εἷζαν δὲ γέροντες.

Speech of Aegyptius.

τοῖσι δ' ἔπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν, 15
 ὃς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ῥῖδη.
 καὶ γὰρ τοῦ φίλος υἱὸς ἄμ' ἀντιθέῳ Ὀδυσσῇ
 Ἴλιον εἰς εὐπωλον ἔβη κοίλῃς ἐνὶ νηυσὶν,
 Ἀντιφῶς αἰχμητὴς· τὸν δ' ἄγριος ἔκτανε Κύκλωψ

ἐν σπῆϊ γλαφυρῷ, πύματον δ' ὠπλίσσατο δόρπον. 20
 τρεῖς δέ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὁμῶλει,
 Εἰρύννομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα·
 ἀλλ' οὐδ' ὧς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχεύων.
 τοῦ ὅ γε δακρυχέων ἀγορήσατο καὶ μετέειπε·

‘Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω· 25
 οὔτε ποθ' ἡμετέρῃ ἀγορῇ γένητ' οὔτε θόωκος
 ἐξ οὗ Ὀδυσσεὺς δῖος ἔβη κοίλης ἐνὶ νηυσί.
 νῦν δὲ τίς ᾧδ' ἡγείρε; τίνα χρεῖῶ τόσον ἴκει
 ἢ ἐνέων ἀνδρῶν, ἢ οἱ προγενέστεροί εἰσιν;
 ἢ ἐτιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιοι, 30
 ἢν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;
 ἢ ἐτι δῆμιον ἄλλο πιφαύσκεται ἢδ' ἀγορεύει;
 ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ
 Ζεὺς ἀγαθὸν τελέσειεν, ὃ τι φρεσὶν ἦσι μενοινᾷ.’

Answer of Telemachus, and his appeal to the people.

Ὡς φάτο, χαῖρε δὲ φήμῃ Ὀδυσσῆος φίλος υἱός, 35
 οὐδ' ἄρ' ἔτι δὴν ἦστο, μενοίνησεν δ' ἀγορεύειν,
 στῆ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χειρὶ
 κῆρυξ Πεισήνωρ, πεπνυμένα μῆδεα εἰδώς.
 πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·

‘ὦ γέρον, οὐχ ἑκὰς οὗτος ἀνὴρ, τάχα δ' εἴσεται αὐτὸς, 41
 ὃς λαὸν ἡγείρα· μάλιστα δέ μ' ἄλγος ἰκάνει.
 οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιοι,
 ἢν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,
 οὔτε τ. δῆμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,
 ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὸν ἔμπεσεν οἴκῳ, 45
 δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὃς ποτ' ἐν ὑμῖν
 τοῖσδεσσιν βασιλευε, πατήρ δ' ὧς ἡπίος ἦεν·
 νῦν δ' αὖ καὶ πολὺ μείζον, ὃ δὴ τάχα οἶκον ἅπαντα
 πάγχυ διαρρῶσει, βλοτον δ' ἀπὸ πάντων ὀλέσσει.

μητέρι μοι μνηστήρες ἐπέχραον οὐκ ἐθελούσῃ, 50
 τῶν ἀνδρῶν φίλοι υἱες οἱ ἐνθάδε γ' εἰσὶν ἄριστοι,
 οἱ πατρὸς μὲν ἐς οἶκον ἀπερρίγασιν νέεσθαι
 Ἴκαριον, ὥς κ' αὐτὸς ἐδυνώσαιο θύγατρα,
 δοίῃ δ' ὧ κ' ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι.
 οἱ δ' εἰς ἡμέτερον πωλείμενοι ἥματα πάντα, 55
 βοῦς λερεύοντες καὶ οἷς καὶ πίνοντας αἶγας,
 εἰλαπινάζουσιν πίνουσί τε αἶθοπα οἶνον
 μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ
 οἷος Ὀδυσσεὺς ἔσκεν, ἀρῆν ἀπὸ οἴκου ἀμῦναι.
 ἡμεῖς δ' οὐ νύ τι τοιοῖο ἀμυνέμεν· ἢ καὶ ἔπειτα 60
 λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἄλκῃν.
 ἢ τ' ἂν ἀμυναίμην, εἴ μοι δύναμις γε παρείη.
 οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς
 οἶκος ἐμὸς διόλωλε· νεμεσσήθητε καὶ αὐτοί,
 ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους, 65
 οἱ περιαιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,
 μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
 λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος,
 ἢ τ' ἀνδρῶν ἀγορὰς ἡμὲν λύει ἠδὲ καθίζει·
 σχέσθε, φίλοι, καὶ μ' οἶον ἑάσατε πένθει λυγρῷ 70
 τείρεσθ', εἰ μή πού τι πατὴρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
 δυσμενέων κάκ' ἔρεξεν ἐυκνήμιδας Ἀχαιοὺς,
 τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέουτες,
 τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη
 ὑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε. 75
 εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἴη.
 τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσοίμεθα μύθῳ
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·
 νῦν δέ μοι ἀπρήκτους ὀδύνas ἐμβάλλετε θυμῷ.
 ὣς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 80
 δάκρυ' ἀναπρήσας· οἶκος δ' ἔλε λαὸν ἅπαντα.

ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη
 Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·
 Ἀντίνοος δέ μιν οἷος ἀμειβόμενος προσέειπε·

Antinous retorts, and blames Penelope.

‘Τηλέμαχ’ ὑπαγόρη, μένος ἄσχετε, ποῖον ἔειπες 85
 ἡμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.
 σοὶ δ’ οὐ τι μνηστῆρες Ἀχαιῶν αἴτιοί εἰσιν,
 ἀλλὰ φίλη μήτηρ, ἥ τοι περὶ κέρδεα οἶδεν.
 ἥδη γὰρ τρίτον ἔστιν ἔτος, τάχα δ’ εἴσι τέταρτον,
 ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσι νῆσσι Ἀχαιῶν. 90
 πάντας μὲν ῥ’ ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἐκάστω,
 ἀγγελίας προΐκισα· νόος δέ οἱ ἄλλα μενοινᾷ.
 ἡ δὲ δούλον τόνδ’ ἄλλον ἐνὶ φρεσὶ μερμήριξε·
 στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινε,
 λεπτὸν καὶ περίμετρον· ἄφαρ δ’ ἡμῶν μετέειπε 95
 κοῖροι, ἔμοι μνηστῆρες, ἐπεὶ θάνε διὸς Ὀδυσσεύς,
 μίμνεν’ ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος
 ἐκτελέσω, μή μοι μεταμῶνια νήματ’ ὀληται,
 Λαέρτη ἥρωι ταφῆιον, εἰς ὅτε κέν μιν
 μοῖρ’ ὅλοη καθέλησι ταυηλεγέος θανάτοιο, 100
 μή τίς μοι κατὰ δῆμον Ἀχαιῶν νεμεσῇσιν,
 αἶ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.
 ὥς ἔφαθ’, ἡμῶν δ’ αὖτ’ ἐπεπείθετο θυμὸς ἀγῆνωρ.
 ἐνθα καὶ ἡματίη μὲν ὕφαινεσκεν μέγαν ἱστὸν,
 νύκτας δ’ ἀλλύεσκεν, ἐπεὶ δαΐδας παραθείτο. 105
 ὥς τρίτες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιοὺς·
 ἀλλ’ ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὦραι,
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἡ σάφα ἥδη,
 καὶ τήν γ’ ἀλλύουσιν ἐφεύρομεν ἀγλαὸν ἱστόν.
 ὥς τὸ μὲν ἐξετέλεσσε καὶ οἶκ’ ἐθέλουσ’ ὑπ’ ἀνάγκης· 110
 σοὶ δ’ ὧδε μνηστῆρες ὑποκρίνονται, ἴν’ εἰδῆς

αὐτὸς σφ' θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.
μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι
τῷ ὅτεφ' τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.
εἰ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον νῆας Ἀχαιῶν, 115
τὰ φρονέουσ' ἀνὰ θυμὸν ἃ οἱ περὶ δῶκεν Ἀθήνη,
ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς
κέρδεά θ', οἷ' οὐ πῶ τιν' ἀκούομεν οὐδὲ παλαιῶν,
τάων αἰ πάρος ἦσαν εὐπλοκάμιδες Ἀχαιαί,
Τυρώ τ' Ἀλκμήνῃ τε εὐστέφανός τε Μυκῆνῃ· 120
τάων οὐ τις ὁμοῖα νοήματα Πηνελοπείῃ
ἦδ' ἄτὰρ μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε.
τόφρα γὰρ οὖν βίότῳ τε τεδὸν καὶ κτήματ' ἔδονται,
ὄφρα κε κείνη τοῦτον ἔχη νόον, ὃν τινά οἱ νῦν
ἐν στήθεσσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῇ 125
ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο·
ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῃ ἄλλῃ,
πρὶν γ' αὐτὴν γήμασθαι Ἀχαιῶν φ' κ' ἐθέλησι·

Telemachus answers, and invokes the aid of Zeus.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῖδα·
"Αἰτῖνο", οὐ πῶς ἔστι δόμων ἀέκουσαν ἀπῶσαι 130
ἢ μ' ἔτεχ', ἢ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
ζῶει ὃ γ' ἢ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν
Ἰκαρίῳ, αἶ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.
ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων
δώσει, ἐπεὶ μήτηρ στυγερὰς ἀρήσεται ἐρινὺς 135
οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων
ἔσσεται· ὥς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνίψω.
ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
ἐξίτε μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 140
εἰ δ' ὑμῶν δοκέει τόδε λωίτερον καὶ ἄμεινον

ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἶεν ἐόντας,
 αἷ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι.
 νήποινοί κεν ἔπειτα δόμων ἐντοσθεν ὀλοισθε.' 145

Zeus sends a favourable omen, which Halitherses interprets.

*Ὡς φάτο Τηλέμαχος, τῷ δ' αἰετῷ εὐρύοπα Ζεὺς
 ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.
 τῷ δ' ἕως μὲν ῥ' ἐπέοντο μετὰ πνοιῆς ἀνέμοιο,
 πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·
 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην, 150
 ἐνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πολλὰ,
 ἔς δ' ἰδέτην πάντων κεφαλὰς, ὅσσοντο δ' ὀλεθρον,
 δρυψαμένω δ' ὀνύχεσσι παρειὰς ἀμφί τε δειρὰς
 δεξιῶ ἥϊξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.
 θάμβησαν δ' ὄρνιθας, ἐπεὶ ἶδον ὀφθαλμοῖσιν· 155
 ὥρμηναν δ' ἀνὰ θυμὸν ἅ περ τελέεσθαι ἔμελλον.
 τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρης
 Μαστορίδης· ὁ γὰρ οἶος ὀμηλικὴν ἐκέκαστο
 ὄρνιθας γινῶναι καὶ ἐναίσιμα μυθήσασθαι·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε· 160

·Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·
 μνηστῆρσιν δὲ μάλιστα πιφασκόμενος τάδε εἶρω.
 τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς
 δὴν ἀπάνευθε φίλων ὦν ἕσσεται, ἀλλὰ που ἤδη
 ἐγγὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει 165
 πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,
 οἳ νεμόμεσθ' Ἰθάκην εὐδείελον. ἀλλὰ πολὺ πρὶν
 φραζώμεσθ' ὥς κεν καταπαύσομεν· οἳ δὲ καὶ αὐτοὶ
 πανέσθων· καὶ γάρ σφιν ἄφαρ τόδε λωϊὸν ἔστιν.
 οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' εὖ εἰδώς· 170

καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα
 ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον
 Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.
 φῆν' ἀπὸ πολλὰ παθόντ', ὀλέσαντ' ἀπὸ πάντας ἑταίρους
 ἄγνωστον πάντεσσιν ἐικοστῷ ἐνιαυτῷ
 οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται. 175

Eurymachus replies scornfully.

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἦδ' αἶψα
 ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύσοιο σοῖσι τέκεσσιν
 οἴκαδ' ἰὼν, μή ποῦ τι κακὸν πάσχωσιν ὀπίσσω·
 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι. 180
 ὄρνιθες δέ τε πολλοὶ ὑπ' αἰγὰς ἡελίοιο
 φοιτῶσ', οὐδέ τε πάντες ἐναΐσιμοι· αὐτὰρ Ὀδυσσεύς
 ὤλετο τῇλ', ὥς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ
 ὠφέλες. οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,
 οὐδέ κε Τηλέμαχον κεχολωμένον ὦδ' ἀνιείης, 185
 σὼ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρῃσιν.
 ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 αἶ κε νεώτερον ἄνδρα παλαιά τε πολλὰ τε εἰδὼς
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,
 αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται, 190
 [πρῆξαι δ' ἔμψης οὐ τι δυνήσεται εἵνεκα τῶνδε]
 σοὶ δὲ, γέρον, θωῆν ἐπιθήσομεν ἦν κ' ἐνὶ θυμῷ
 τίνων ἀσχάλλῃς· χαλεπὸν δὲ τοι ἔσσεται ἄλγος.
 Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·
 μητέρ' ἐὼν ἐς πατρός ἀνωγέτω ἀπονέεσθαι 195
 οἱ δὲ γάμον τείξουσιν καὶ ἀρτυνέουσιν ἕδνα
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.
 οὐ γὰρ πρὶν παύσεσθαι οἶομαι νῆας Ἀχαιῶν
 μνηστῦος ἀργαλείης, ἐπεὶ οὐ τινα δεῖδιμεν ἔμψης,
 οὐτ' οὐν Τηλέμαχον, μάλα περ πολύμυθον ἐόντα 200

οὔτε θεοπροπίης ἐμπαζόμεθ', ἦν σὺ, γεραιέ,
 μυθέαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.
 χρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα
 ἔσσεται, ὅφρα κεν ἦ γε διατρίβῃσιν Ἀχαιοὺς
 ὄν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἡματα πάντα 205
 εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας
 ἐρχόμεθ', ἃς ἐπεικὲς ὀπυιέμεν ἐστὶν ἐκάστω.'

Telemachus asks for a ship that he may seek his father.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤϊδα·
 'Εἰρύμαχ' ἠδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγανοὶ,
 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω· 210
 ἤδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἵκοσ' ἑταῖρους,
 οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
 εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
 νόστον πευσόμενος πατρὸς δὴν οἴχομένοιο, 215
 ἦν τίς μοι εἴπῃσι βροτῶν, ἥ ὅσσαν ἀκούσω
 ἐκ Διὸς, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
 εἰ μὲν κεν πατρὸς βλῶτον καὶ νόστον ἀκούσω,
 ἦ τ' ἂν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·
 εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος, 220
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
 σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεῖξω
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω.'

Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος, 225
 καὶ οἳ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,
 πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·
 ὃ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπε·

Mentor reproaches the people for disloyalty.

· Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·

μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω 230
 σκηπτούχος βασιλεὺς, μηδὲ φρεσὶν αἵσιμα εἰδὼς,
 ἄλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι,
 ὥς οὐ τις μέμνηται Ὀδυσσῆος θείοιο
 λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.
 ἄλλ' ἢ τοι μνηστῆρας ἀγήνορας οὐ τι μεγαίρω 235
 ἔρδειν ἔργα βίαια κακοῖράφῃσι νόοιο·
 σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
 νῦν δ' ἄλλω δῆμῳ νεμεσίζομαι, οἷον ἅπαντες
 ἦσθ' ἄνεω, ἀτὰρ οὐ τι καθαπτόμενοι ἐπέεσσι 240
 παύρους μνηστῆρας κατερύκετε πολλοὶ ἐόντες.
 Τὸν δ' Εὐηνορίδης Λειώκριτος ἀντίον ἦνδ'·
 * Μέντορ ἀταρτηρὲ, φρένας ἤλεε, ποῖον ξείπες
 ἡμέας ὀτρύνων καταπανέμεν. ἀργαλέον δὲ
 ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί. 245
 εἰ περ γὰρ κ' Ὀδυσσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
 δαιτυμένους κατὰ δῶμα ἐὼν μνηστῆρας ἀγανούς
 ἐξελάσαι μεγάροιο μενοινήσῃ ἐνὶ θυμῷ,
 οὐ κέν οἱ κεχάροίτο γυνὴ, μάλα περ χατέουσα,
 ἐλθούτ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι, 250
 εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ξείπες.
 ἄλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,
 τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἠδ' Ἀλιθέρης,
 οἳ τέ οἱ ἐξ ἀρχῆς πατρώιοι εἰσιν ἑταῖροι.
 ἄλλ', οἶω, καὶ δηθὰ καθήμενος ἀγγελιάων 253
 πεύσεται εἰν Ἰθάκῃ, τελέει δ' ὁδὸν οὐ ποτε ταύτην.
 * Ὡς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψήρην.
 οἳ μὲν ἄρ' ἐσκιδναυτο ἐὰ πρὸς δῶμαθ' ἕκαστος,
 μνηστῆρες δ' ἐς δῶματ' ἴσαν θείου Ὀδυσῆος.

Atheno appears in answer to Telemachus' prayer,

Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θῶνα θαλάσσης, 260

χείρας νιψάμενος πολιῆς ἀλός, εὔχετ' Ἀθήνη·

‘Κλυθί μοι, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ
καί μ' ἐν νηὶ κέλευσας ἐπ' ἡεροειδέα πόντον,
νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο,
ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί, 265
μνηστῆρες δὲ μάλιστα, κακῶς ὑπερηνορέοντες.’

‘Ὡς ἔφατ' εὐχόμενος, σχεδόνθεν δέ οἱ ἦλθεν Ἀθήνη,
Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·

‘Τηλέμαχ', οὐδ' ὄπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων, 270
εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἦν,
οἷος κείῳος ἔην τελέσαι ἔργον τε ἔπος τε.

οὐ τοι ἔπειθ' ἄλλῃ ὁδὸς ἔσσεται οὐδ' ἀτέλεστος.
εἰ δ' οὐ κείνου γ' ἐσσι γόνος καὶ Πηνελοπείης,
οὐ σέ γ' ἔπειτα ἔολπα τελευτήσῃν ἂ μεναινᾶς. 275

παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
οἱ πλείονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.
ἀλλ' ἐπεὶ οὐδ' ὄπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων,
οἷδέ σε πάγχυ γε μῆτις Ὀδυσσῆος προλέλοιπεν,
ἐλπωρή τοι ἔπειτα τελευτήσαι τάδε ἔργα. 280

τῷ νῦν μνηστήρων μὲν ἕα βουλήν τε νόον τε
ἀφραδέων, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι·
οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,
ὅς δὴ σφι σχεδόν ἐστιν, ἐπ' ἡματι πάντας ὀλέσθαι.
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται ἦν σύ μεναινᾶς' 285

and promises to accompany him.

τοῖος γάρ τοι ἐταῖρος ἐγὼ πατρώϊός εἰμι,
ὅς τοι νῆα θοὴν στελέω καὶ ἄμ' ἔψομαι αὐτός.
ἀλλὰ σὺ μὲν πρὸς δώματ' ἴων μνηστῆρσιν ὁμῶς,
ὄπλισσόν τ' ἦμα καὶ ἄγγεσιν ἄρσον ἅπαντα,
οἶνον ἐν ἀμφιφορεῦσι, καὶ ἄλφιτα, μυελὸν ἀνδρῶν, 290

δέρμασιν ἐν πυκινόσιν· ἐγὼ δ' ἀνὰ δῆμον ἐταίρους
αἰψ' ἐθειλοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες
πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἡδὲ παλαιαί·
τάων μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη,
ᾧκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ.' 295

‘Ὡς φάτ' Ἀθηναίη, κούρη Διός· οὐδ' ἄρ' ἔτι δὴν
Τηλέμαχος παρέμινεν, ἐπεὶ θεοῦ ἔκλυεν αἰδὴν.

Telemachus makes a spirited answer to the taunts of
Antinous;

βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ,
εἶρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,
αἶγας ἀνιεμένους σιάλους θ' εὔοντας ἐν αὐλῇ. 300

Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο·
ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

‘Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο
ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,
ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὥς τὸ πάρος περ. 305
ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,
νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θάσσον ἵκηαι
εἰς Πύλον ἡγαθέην μετ' ἀγανοῦ πατρὸς ἀκουήν.’

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽ ὕδα·
‘Ἀντίνο', οὐ πῶς ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν 310
δαίνυσθαί τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκηνον.
ἦ οὐχ ἄλις ὥς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ
κτήματ' ἐμὰ, μνηστῆρες, ἐγὼ δ' ἔτι νῆπιος ἦα;
νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων
πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἐνδοθι θυμὸς, 315
πειρήσω ὥς κ' ὑμμι κακὰς ἐπὶ κῆρας λήλω,
ἢ Πύλονδ' ἐλθὼν, ἢ αὐτοῦ τῷδ' ἐνὶ δῆμῳ.
εἴμι μὲν, οὐδ' ἀλήη ὁδὸς ἔσσεται ἦν ἀγορεύω,
ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετῶν
γίγνομαι· ὥς νῦν ποῦ ὑμμιν εἰσάτο κέρδιον εἶναι.’ 320

Ἦ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσας Ἀντινόοιο
[ῥεῖα μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο].
οἱ δ' ἐπελώβενον καὶ ἐκερτόμεον ἐπέεσσιν·
ὦδε δέ τις εἶπεσκε νέων ὑπερηνορεόντων·

Ἦ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει.
ἢ τινας ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος,
ἢ ὃ γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἴεται αἰνῶς·
ἢ καὶ εἰς Ἑφύρην ἐθέλει, πείραν ἄρουραν,
ἐλθεῖν, ὅφρ' ἐνθεν θυμοφθόρα φάρμακ' ἐνεῖκη,
ἐν δὲ βάλλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσει.³²⁵

Ἄλλος δ' αὖτ' εἶπεσκε νέων ὑπερηνορεόντων·
Ἦ τίς δ' οἷδ' εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὶς
τῆλε φίλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς;
οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν·
κτῆμματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὖτε
τούτου μητέρι δοῖμεν ἔχειν ἢδ' ὅς τις ὀπυίοι.³³⁰

bids Euryclea make provision for his voyage,

Ὡς φάν' ὁ δ' ὑψόροφον θάλαμον κατεβήσετο πατρός,
εὐρύν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο
ἔσθῃς τ' ἐν χηλοῖσιν ἄλῃς τ' εὐῶδες ἔλαιον·
ἐν δὲ πίθοι οἶνοιο παλαιοῦ ἡδυπότοιο
ἔστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες,
ἐξείης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς
οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.
κληισταὶ δ' ἔπεσαν σανίδες πυκινῶς ἀραρυῖαι,
δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἡμάρ
ἔσχ', ἢ πάντ' ἐφύλασσε νόου πολυῖδρείῃσιν,
Εἰρύκλει', ὦπος θυγάτηρ Πεισηνορίδαο.
τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας·

Μαῖ', ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον
ἡδὺν, ὅτις μετὰ τὸν λαρώτατος ὅν σὺ φυλάσσεις,³⁴⁵

κεῖνον διομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι
 διογενὴς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.
 δώδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσον ἅπαντας.
 ἐν δέ μοι ἄλφιστα χεῦον ἐνὶ ῥαφέεσσι δοροῖσιν
 εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. 355
 αὐτὴ δ' οἷη ἴσθι· τὰ δ' ἀθρόα πάντα τετύχθω·
 ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅππότε κεν δὴ
 μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδεται.
 εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
 νόστον πευσόμενος πατρὸς φίλου, ἣν που ἀκούσω. 360

*Ὡς φάτο, κώκυσευ δὲ φίλῃ τροφὸς Εἰρύκλεια,
 καὶ ῥ' ὀλοφνυρομένη ἔπεα πτερόεντα προσηύδα·

'Τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα
 ἔπλετο; πῇ δ' ἐθέλεις ἵεναι πολλὴν ἐπὶ γαῖαν
 μοῦνος ἐὼν ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης 365
 διογενὴς Ὀδυσσεὺς ἀλλογνώτῳ ἐνὶ δήμῳ.
 οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,
 ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσονται.
 ἀλλὰ μὲν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ
 πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλησθαι. 370

and binds her to secrecy.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·
 'θάρσει, μαῖ', ἐπεὶ οὗ τοι ἄνευ θεοῦ ἦδε γε βουλή.
 ἀλλ' ὅμοσον μὴ μητρὶ φίλῃ τάδε μιθήσασθαι,
 πρίν γ' ὅτ' ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται,
 ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, 375
 ὥς ἂν μὴ κλαίονσα κατὰ χροῶα καλὸν ἰάπτῃ.

*Ὡς ἄρ' ἔφη, γρηὺς δὲ θεῶν μέγαν ὄρκον ἀπώμνυ.
 αὐτὰρ ἐπεὶ ῥ' ὅμοσέν τε τελεύτησέν τε τὸν ὄρκον,
 αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,
 ἐν δέ οἱ ἄλφιστα χεῦεν ἐνὶ ῥαφέεσσι δοροῖσι· 380
 Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστήρσιν ὁμίλει.

Athena procures and mans a ship, and they set sail together.

Ἐνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
Τηλεμάχῳ δ' εἰκυῖα κατὰ πτόλιν ὥχετο πάντα,
καί ῥα ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον,
ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει. 385
ἥ δ' αὖτε Φρονίοιο Νοήμονα φαίδιμον υἱὸν
ῆτεε νῆα θοήν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.

Δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγναιῆ
καὶ τότε νῆα θοὴν ἔλαδ' εἵρυσε, πάντα δ' ἐν αὐτῇ
ὄπλ' ἐτίθει, τὰ τε νῆες ἐύσσελμοι φορέουσι. 390
στῆσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἑταῖροι
ἄθροοι ἠγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.

Ἐνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
βῆ δ' Ἴμεναι πρὸς δώματ' Ὀδυσσεύος θείοιο·
ἐνθα μνηστήρεσσιν ἐπὶ γλυκύν ὕπνον ἔχευε, 395
πλάζε δὲ πίνοντας, χειρῶν δ' ἐκβαλλε κύπελλα.
οἱ δ' εὐδειν ὤρυνντο κατὰ πτόλιν, οἷδ' ἄρ' ἔτι δὴν
εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἐπιπτεν,
αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
ἐκπροκαλεσσαμένη μεγάρων εὖ ναιεταόντων, 400
Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αἰδὴν·

Ἵ Τηλέμαχ', ἦδη μὲν τοι ἐυκνήμιδες ἑταῖροι
εἶατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὁρμήν·
ἄλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.'

Ὡς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη 405
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἰχνα βαῖνε θεοῖο.
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
εὖρον ἔπειτ' ἐπὶ θινὶ κάρη κομόωντας ἑταίρους.
τοῖσι δὲ καὶ μετέειπ' ἱερῇ ἰς Τηλεμάχοιο·

Ἵ Δεῦτε, φίλοι, ἦια φερώμεθα· πάντα γὰρ ἦδη 410

ἄθρό' ἐνὶ μεγάρῳ· μήτηρ δ' ἐμοὶ οὗ τι πέπυσται,
οὐδ' ἄλλαι δμῳαὶ, μία δ' οἷη μῦθον ἄκουσεν.'

ἌΩς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο.

οἱ δ' ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ
κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός. 415

ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,

νηὶ δ' ἐνὶ πρύμνῃ κατ' ἄρ' ἔζετο· ἄγχι δ' ἄρ' αὐτῆς

ἔζετο Τηλέμαχος· τοὶ δὲ πρυμνήσι' ἔλυσαν,

ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.

τοῖσι δ' ἴκμενον οὔρον ἱεὶ γλαυκῶπις Ἀθήνη, 420

ἄκραῇ Ζέφυρον, κελάδοντ' ἐπὶ οἶνοπα πόντον.

Τηλέμαχος δ' ἐτάροισιν ἐποτρύνας ἐκέλευσεν

ὅπλων ἅπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.

ἱστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης

στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν, 425

ἔλκον δ' ἱστίᾳ λευκὰ ἐυστρέπτοισι βοεῦσιν.

ἔπρησεν δ' ἄνεμος μέσον ἱστίον, ἀμφὶ δὲ κῦμα

στεῖρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·

ἥ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.

δησάμενοι δ' ἄρα ὅπλα θοὴν ἀνὰ νῆα μέλαιναν 430

στήσαντο κρητῆρας ἐπιστεφέας οἶνοιο,

λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,

ἐκ πάντων δὲ μάλιστα Διὸς γλαυκώπιδι κούρῃ.

παννυχίῃ μὲν ῥ' ἥ γε καὶ ἡῶ πείρε κέλευθον.

ΟΔΥΣΣΕΙΑΣ Γ.

Τὰ ἐν Πύλῳ.

Athena and Telemachus arrive and are welcomed at Pylos.

Ἡέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,
οὐρανὸν ἐς πολύχαλκον, ἵν' ἀθανάτοισι φαείνοι
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν
οἱ δὲ Πύλον, Νηληῖος ἐκκείμενον πτολίεθρον,
ἴξον· τοὶ δ' ἐπὶ θυνὶ θαλάσσης ἱερὰ ῥέζον, 5
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.
ἐννέα δ' ἔδραι ἔσαν, πεντηκόσιοι δ' ἐν ἑκάστῃ
εἶατο, καὶ προὔχοντο ἑκάστοθι ἐννέα ταύρους.
εὖθ' οἱ σπλάγχν' ἐπάσαντο, θεῶ δ' ἐπὶ μηρί' ἔκαιον,
οἱ δ' ἰθὺς κατάγοντο, ἰδ' ἱστία νηὸς ἐλίσσης 10
στεῖλαν αἰέραντες, τὴν δ' ἤρμισαν, ἐκ δ' ἔβαν αὐτοί·
ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη.
τὸν προτέρη προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
Ἵ Τηλέμαχ', οὐ μὲν σε χρὴ ἔτ' αἰδοῦς οὐδ' ἠβαιόν·
τοῦνεκα γὰρ καὶ πόντον ἐπέπλωσ, ὅφρα πύθῃαι 15
πατρὸς, ὅπου κύθε γαῖα καὶ ὅν τινα πότμον ἐπέσπεν.
ἀλλ' ἄγε νῦν ἰθὺς κλέ Νέστορος ἵπποδάμοιο·
εἶδομεν ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.
λίσσεσθαι δέ μιν αὐτὸς, ὅπως νημερτέα εἵπῃ·
ψεῦδος δ' οὐκ ἔρέει· μάλα γὰρ πεπνυμένος ἐστί. 20
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤϊδα·

‘ Μέντορ, πῶς τ’ ἄρ’ ἴω πῶς τ’ ἄρ προσπτόξομαι αὐτόν;
οὐδέ τί πω μίθοισι πεπείρημαι πυκινούσιν·
αἰδῶς δ’ αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.’

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη· 25

‘ Τηλέμαχ’, ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῇσι νοήσεις,
ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ ὁίω
οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.’

‘Ὡς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὃ δ’ ἔπειτα μετ’ ἵχνια βαῖνε θεοῖο. 30

Ἴξον δ’ ἐς Πυλίων ἀνδρῶν ἄγυρῖν τε καὶ ἔδρας,
ἐνθ’ ἄρα Νέστωρ ἦστο σὺν υἱάσιν, ἀμφὶ δ’ ἑταῖροι
δαῖτ’ ἐντυνόμενοι κρέατ’ ὥπτων ἄλλα τ’ ἐπειρον.
οἱ δ’ ὥς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,
χερσὶν τ’ ἠσπάζοντο καὶ ἐδριάσθαι ἄνωγον. 35

πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
ἀμφοτέρων ἔλε χεῖρα καὶ ἴδρυσεν παρὰ δαιτὶ
κώεσιν ἐν μαλακοῖσιν, ἐπὶ ψαμάθοις ἀλήησι,
πάρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι ᾧ·
δῶκε δ’ ἄρα σπλάγχχνων μοίρας, ἐν δ’ οἶνον ἔχευε 40
χρυσείῳ δέπαϊ· δειδισκόμενος δὲ προσηύδα
Παλλάδ’ Ἀθηναίην, κοῖρην Διὸς αἰγιόχοιο·

‘ Εὖχεο νῦν, ᾧ ξεῖνε, Ποσειδάωνι ἄνακτι·
τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.
αὐτὰρ ἐπὶ σπείσης τε καὶ εἵξαι, ἣ θέμις ἐστὶ, 45
δὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἶνου
σπεῖσαι, ἐπεὶ καὶ τοῦτον ὀλομαι ἀθανάτοισιν
εὖχεσθαι· πάντες δὲ θεῶν χατέουσ’ ἀνθρωποι.
ἀλλὰ νεώτερός ἐστιν, ὀμηλική δ’ ἐμοὶ αὐτῷ·
τοῦνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλειςον.’ 50

‘Ὡς εἰπὼν ἐν χερσὶ τίθει δέπας ἠδέος οἶνον·
χαῖρε δ’ Ἀθηναίη πεπνυμένῃ ἀνδρὶ δικαίῳ,
οὔνεκά οἱ προτέρῃ δῶκε χρύσειον ἄλειςον.

αὐτίκα δ' εὖχετο πολλὰ Ποσειδάωνι ἄνακτι.

‘Κλυῖθι, Ποσειδάων γαίηοχε, μηδὲ μεγήρης
ἡμῶν εὐχομένοισι τελευτῆσαι τάδε ἔργα. 55

Νέστορι μὲν πρώτιστα καὶ νιάσι κῖδος ὄπαζε,
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβήν
σύμπασιν Πυλίοισιν ἀγακλείτης ἑκατόμβης.
δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι, 60
οὐνεκα δεῦρ' ἰκόμεσθα θοῇ σὺν νηὶ μελαίνῃ.’

‘Ὡς ἄρ' ἔπειτ' ἡρᾶτο καὶ αὐτὴ πάντα τελεύτα·
δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.
ὥς δ' αὐτως ἡρᾶτο Ὀδυσσεύος φίλος υἱός.
οἳ δ' ἔπει ὥπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 65
μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἐντο,
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ.

‘Νῦν δὴ κάλλιόν ἐστι μεταλλῆσαι καὶ ἐρέσθαι
ξείνους, οἳ τινὲς εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς. 70
ὦ ξείνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὕγρὰ κέλευθα;
ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,
οἷά τε ληιστῆρες, ὑπεῖρ ἄλα, τοί τ' ἀλόωνται
ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέρουντες;’

Telemachus explains to Nestor the reason of their
journey.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα· 75
θαρσύνσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη
θῆχ', ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο
[ἦδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχησιν].

‘ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
εἴρεαι ὅπποθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω. 80
ἡμεῖς ἐξ Ἰθάκης ὑπουνήλιον εἰλήλουθμεν
πρῆξις δ' ἦδ' ἰδίη, σὺ δῆμιος, ἦν ἀγορεύω.
πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἦν που ἀκούσω,

δίου Ὀδυσσῆος ταλασίφρονος, ὃν ποτέ φασι
 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι. 85
 ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,
 πευθόμεθ', ἦχι ἕκαστος ἀπώλετο λυγρὸν ὄλεθρον,
 κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.
 οὐ γάρ τις δύναται σάφα εἰπέμεν ὀππόθ' ὄλωλεν,
 εἴθ' ὃ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν, 90
 εἴτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἶ κ' ἐθέλῃσθα
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὅπως
 ὀφθαλμοῖσι τεοῖσιν, ἢ ἄλλου μῦθον ἄκουσας
 πλαζόμενον· περὶ γάρ μιν οἰζυρὸν τέκε μήτηρ. 95
 μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὀπωπῆς.
 λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς, ἐσθλὸς Ὀδυσσεύς,
 ἢ ἔπος ἢέ τι ἔργον ὑποστὰς ἐξετέλεσσε
 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 100
 τῶν νῦν μοι μῆσαι, καὶ μοι νημερτὲς ἐνίσπες.'

Nestor recounts the sufferings of the Greeks after the fall of Troy.

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
 'ὦ φίλ', ἐπεὶ μ' ἐμνησας οἰζύος, ἣν ἐν ἐκείνῳ
 δῆμῳ ἀνέτλημεν μένος ἄσχετοι υἱες Ἀχαιῶν,
 ἡμὲν ὅσα ξὺν νηυσὶν ἐπ' ἠεροειδέα πόντον 105
 πλαζόμενοι κατὰ ληϊδ', ὅπη ἄρξειεν Ἀχιλλεὺς,
 ἡδ' ὅσα καὶ περὶ ἄστν μέγα Πριάμοιο ἀνακτος
 μαρνάμεθ'. ἔνθα δ' ἔπειτα κατέκταθεν ὅσσοι ἄριστοι.
 ἐνθα μὲν Αἴας κεῖται Ἀρήιος, ἐνθα δ' Ἀχιλλεὺς,
 ἐνθα δὲ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος, 110
 ἐνθα δ' ἐμὸς φίλος υἱὸς, ἅμα κρατερὸς καὶ ἀμύμων,
 Ἀντίλοχος, περὶ μὲν θέλειν ταχὺς ἦδὲ μαχητής·
 ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακά· τίς κεν ἐκεῖνα

πάντα γε μυθήσαιο καταβητῶν ἀνθρώπων;
 οὐδ' εἰ πεντάετές γε καὶ ἐξάετες παραμίνων 115
 ἐξερέοις ὅσα κείθι πάθον κακὰ δῖοι Ἀχαιοί·
 πρὶν κεν ἀνιηθεῖς σὴν πατρίδα γαῖαν ἴκοιο.
 εἰνάετες γάρ σφιν κακὰ ῥάπτομεν ἀμφιέποντες
 παντοίοισι δόλοισι, μόγις δ' ἐτέλεσσε Κρονίων.
 ἔνθ' οὗ τις ποτε μῆτιν ὁμοιωθήμεναι ἄντην 120
 ἤθελ', ἐπεὶ μάλα πολλὸν ἐνὶ καὶ δῖος Ὀδυσσεὺς
 παντοίοισι δόλοισι, πατὴρ τεὸς, εἰ ἐτεόν γε
 κείνου ἔκγονός ἐστι· σέβας μ' ἔχει εἰσορόωντα.
 ἦ τοι γὰρ μῦθοί γε ἰοικότες, οὔδέ κε φαίης
 ἄνδρα νεώτερον ὦδε ἰοικότα μυθήσασθαι. 125
 ἔνθ' ἦ τοι εἶως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς
 οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,
 ἀλλ' ἕνα θυμὸν ἔχοντε νόφ καὶ ἐπίφρονι βουλῇ
 φραζόμεθ' Ἀργείοισιν ὅπως ὅχ' ἄριστα γένοιτο.
 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέραμεν αἰπὴν, 130
 βῆμεν δ' ἐν νῆεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,
 καὶ τότε δῆ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μήδετο νόστον
 Ἀργείοις, ἐπεὶ οὗ τι νοήμονες οὔδ' ἐδίκαιοι
 πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον
 μήνιος ἐξ ὀλοῆς γλαυκῶπιδος ὀβριμοπάτρης, 135
 ἦ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκε.
 τῷ δὲ καλεσσομένῳ ἀγορὴν ἐς πάντας Ἀχαιοὺς,
 μᾶψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἥλιον καταδύντα,
 οἱ δ' ἦλθον οἴνφ βεβαρηότες νῆες Ἀχαιῶν,
 μῖθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν. 140
 ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς
 νόστον μιμνήσκεσθαι ἐπ' εἰρέα νῶτα θαλάσσης,
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ ῥα
 λαὸν ἐρυκακέειν, ῥέξαι θ' ἱερὰς ἐκατόμβας,
 ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιο, 145

νήπιος, οἷδ' ἔτι τὸ ἤδη, ὃ οὐ πείσεσθαι ἔμελλεν·
 οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἶεν ἔόντων.
 ὧς τὼ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν
 ἔστασαν· οἱ δ' ἀνόρουσαν ἐυκνήμιδες Ἀχαιοὶ
 ἦχῃ θεσπεσίῃ, δίχα δέ σφισιν ἦνδανε βουλή. 150
 νύκτα μὲν ἄεσamen χαλεπὰ φρεσὶν ὀρμαίνοντες
 ἁλλήλοισ' ἐπὶ γὰρ Ζεὺς ἦρτυε πῆμα κακοῖο·
 ἠῶθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἅλα δῖαν
 κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας.
 ἡμίσεες δ' ἄρα λαοὶ ἐρητύνοντο μένοντες 155
 αὐθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν·
 ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὤκα
 ἐπλεον, ἐστόρεσεν δὲ θεὸς μεγακῆτεα πόντον.
 ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,
 οἴκαδε ἰέμενοι· Ζεὺς δ' οὐ πω μήδετο νόστον, 160
 σχέτλιος, ὅς ῥ' ἔριν ᾤρσε κακὴν ἐπὶ δεύτερον αὐτῆς.
 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας
 ἀμφ' Ὀδυσῆα ἄνακτα δαΐφρονα, ποικιλομήτην,
 αὐτῆς ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες·
 αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἳ μοι ἔποντο, 165
 φεῦγον, ἐπεὶ γίγνωσκον ὃ δὴ κακὰ μήδετο δαίμων.
 φεῦγε δὲ Τυδέος υἱὸς Ἀρήιος, ᾤρσε δ' ἐταίρους.
 ὃψ' ἔδ' ἔτι μετὰ νῶϊ κίε ξανθὸς Μενέλαος,
 ἐν Λέσβῳ δ' ἔκειχεν δολιχὸν πλόον ὀρμαίνοντας,
 ἢ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης, 170
 νήσου ἐπὶ Ψυρίης, αὐτὴν ἐπ' ἀριστέρ' ἔχοντες,
 ἢ ὑπένερθε Χίοιο, παρ' ἠνεμόεντα Μίμαντα.
 ἤϊέμεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὃ γ' ἡμῖν
 δείξε, καὶ ἠνώγει πέλαγος μέσον εἰς Εὐβοίαν
 τέμνειν, ὅφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν. 175
 ᾤρτο δ' ἐπὶ λιγυρῷ οὖρος ἀήμεναι· αἱ δὲ μάλ' ὤκα
 ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν

ἐννύχαια κατὰγοντο· Ποσειδάωνι δὲ ταύρων
 πολλὰ ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες·
 τέτρατον ἡμᾶρ ἔην, ὅτ' ἐν Ἀργεὶ νῆας εἰσας 180
 Τυδεΐδew ἕταροι Διομήδεος ἵπποδάμοιο
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλουνδ' ἔχον, οὐδέ ποτ' ἔσβη
 οὔρος, ἐπειδὴ πρῶτα θεὸς προέηκεν ἀῆναι.
 ὧς ἦλθον, φίλε τέκνον, ἀπευθὴς, οἷδέ τι οἶδα
 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν οἳ τ' ἀπόλονται. 185
 ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισι
 πείθομαι, ἣ θέμις ἐστὶ, δαήσεται, οὐδέ σε κεύσω.
 εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμῶρους,
 οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἱός,
 εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν. 190
 πάντας δ' Ἰδομενεὺς Κρήτην εἰσήγαγ' ἑταίρους,
 οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὗ τι ν' ἀπηύρα.
 Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἑόντες,
 ὥς τ' ἦλθ' ὥς τ' Αἰγισθος ἐμήσατο λυγρὸν ὄλεθρον.
 ἀλλ' ἣ τοι κείνος μὲν ἐπισμυγερῶς ἀπέτισεν, 195
 ὥς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι
 ἀνδρὸς, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονῆα,
 Αἰγισθὸν δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.
 [καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,
 ἄλκιμος ἔσσι', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.] 200

Telemachus despairs of the state of affairs in his home.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδ'·
 'ὦ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,
 καὶ λίην κείνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ
 οἴσουσι κλέος εἶρὸν καὶ ἐσσομένοισι πυθέσθαι.
 αἱ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθείεν, 205
 τίσασθαι μνηστήρας ὑπερβασίης ἀλεγεινῆς,
 οἳ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται.

ἀλλ' οὐ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,
πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμψης.'

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ 210
'ὦ φίλ', ἐπειδὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,
φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς
ἐν μεγάροις, ἀέκητι σέθεν, κακὰ μηχανάασθαι.
εἶπέ μοι ἡδὲ ἐκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ
ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὁμφῇ. 215
τίς δ' οἶδ' εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθὼν,
ἢ ὃ γε μῶνος ἐὼν, ἢ καὶ σύμπαντες Ἀχαιοί;
εἰ γάρ σ' ὥς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη
ὥς τότε Ὀδυσσεύς περικήδετο κυδαλίμοιο
δῆμῳ ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί — 220
οὐ γάρ πω ἴδον ὥδε θεοὺς ἀναφανδὰ φιλεῦντας
ὥς κείνῳ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη —
εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ,
τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽ ὕδα' 225
'ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι οἶω·
λίην γὰρ μέγα εἶπες· ἄγῃ μ' ἔχει. οὐκ ἂν ἐμοί γε
ἐλπομένῳ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὥς ἐθέλοιεν.'

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
'Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 230
ρεῖῃα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι.
βουλοίμην δ' ἂν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἡμᾶρ ἰδέσθαι,
ἢ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὥς Ἀγαμέμνων
ᾤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἥς ἀλόχοιο. 235
ἀλλ' ἢ τοι θάνατον μὲν ὁμοίου οὐδὲ θεοὶ περ
καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὅππότε κεν δῇ
μοῖρ' ὅλοῃ καθέλῃσι ταυηλεγέος θανάτοιο.'

Nestor describes the murder of Agamemnon.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·
 ' Μέντορ, μηκέτι ταῦτα λεγώμεθα κηδόμενοι περ' 240
 κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἤδη
 φράσσαντ' ἀθάνατοι θάνατον καὶ Κῆρα μέλαιναν.
 νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι
 Νέστορ', ἐπεὶ περίοιδε δίκας ἡδὲ φρόνιν ἄλλων
 τρὶς γὰρ δὴ μὲν φασιν ἀνάξασθαι γένε' ἀνδρῶν, 245
 ὥς τε μοι ἀθάνατος ἰνδάλλεται εἰσορᾶσθαι.
 ὦ Νέστορ Νηληιάδῃ, σὺ δ' ἀληθὲς ἐνίσπες·
 πῶς ἔθαν' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων;
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὄλεθρον
 Αἴγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείῳ; 250
 ἢ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ, ἀλλὰ πῃ ἄλλη
 πλάζετ' ἐπ' ἀνθρώπους, ὃ δὲ θαρσύνῃς κατέπεφνε;
 Τὸν δ' ἡμέλβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·
 ' τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
 ἦ τοι μὲν τάδε καὐτὸς ὀλέαι, ὥς κεν ἐτύχθη, 255
 εἰ ζώντ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν
 Ἀτρεΐδης Τροίηνθεν ἴων, ξανθὸς Μενέλαος·
 τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαῖαν ἔχευαν,
 ἀλλ' ἄρα τόν γε κίνεσ τε καὶ οἴωνοι κατέδαψαν
 κείμενον ἐν πεδίῳ ἐκὰς Ἄργεος, οὐδέ κέ τίς μιν 260
 κλαῦσεν Ἀχαιῶδων· μάλα γὰρ μέγα μήσατο ἔργον.
 ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους
 ἤμεθ'· ὃ δ' εὐκῆλος μυχῶ Ἄργεος ἵπποβότοιο
 πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.
 ἦ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεικὲς, 265
 διὰ Κλυταιμνήστρῃ· φρεσὶ γὰρ κέχρητ' ἀγαθῇσι.
 παρ δ' ἄρ' ἔην καὶ ἀοιδὸς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν
 Ἀτρεΐδης Τροίηνδε κιῶν εἶρυσθαι ἄκοιτιν.
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

δὴ τότε τὸν μὲν ἀοιδὸν ἄγων ἐς νῆσον ἐρήμην 270
 κάλλιπεν οἴωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,
 τὴν δ' ἐθέλων ἐθέλουσαν ἀνῆγαγεν ὄνδε δόμονδε.
 πολλὰ δὲ μηρὶ' ἔκχε θεῶν ἱεροῖς ἐπὶ βωμοῖς,
 πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε χρυσόν τε,
 ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο θυμῷ. 275
 ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,
 Ἄτρεϊδης καὶ ἐγὼ, φίλα εἰδότες ἀλλήλοισιν·
 ἀλλ' ὅτε Σοῦνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνέων,
 ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων
 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε, 280
 πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,
 Φρόντιν Ὀνητορίδην, δς ἐκαίνυτο φῦλ' ἀνθρώπων
 νῆα κυβερνήσαι, ὁπότε σπερχοίεν ἄελλαι.
 ὥς ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,
 ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν. 285
 ἀλλ' ὅτε δὴ καὶ κεῖνος, ἰὼν ἐπὶ οἶνοπα πόντον
 ἐν νηυσὶ γλαφυρῇσι, Μαλειάων ὄρος αἰπὺν
 ἴξε θεῶν, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' αὐτμένα χεῦε
 κύματά τε τροφόεντα πελώρια, ἴσα ὄρεσσιν. 290
 ἔνθα διατμήξας τὰς μὲν Κρήτην ἐπέλασσευ,
 ἦχι Κίδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.
 ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἅλα πέτρη
 ἔσχατιῇ Γόρτυνος, ἐν ἡεροειδέι πόντῳ,
 ἔνθα Νότος μέγα κῦμα ποτὶ σκαιὸν ῥίον ὠθεῖ, 295
 ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κῦμ' ἀποέργει.
 αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῇ δ' ἦλυξαν ὄλεθρον
 ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν
 κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρωρέους
 Αἰγύπτῳ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ. 300
 ὥς ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων

ἤλατο ξὺν νηυσὶ κατ' ἄλλοθρόους ἀνθρώπους
 τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἴκοθι λυγρά·
 ἐπτάετες δ' ἤνασσε πολυχρῖσσιο Μυκῆνης
 κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ. 305
 τῷ δέ οἱ ὀγδοάτῳ κακὸν ἤλυθε δῖος Ὀρέστης
 ἄψ' ἀπ' Ἀθηνάων, κατὰ δ' ἔκτανε πατροφονῆα,
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.
 ἦ τοι τὸν κτείνας δαίνυ τάφον Ἀργείοισι
 μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο· 310
 αὐτῆμαρ δέ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος,
 πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.

He bids Telemachus to visit Menelaus.

καὶ σὺ, φίλος, μὴ δηθὰ δόμων ἀπο τῆλ' ἀλάλησο,
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
 οὔτῳ ὑπερφιάλους, μή τοι κατὰ πάντα φάγωσι 315
 κτήματα δασσάμενοι, σὺ δὲ τηυσίην ὁδὸν ἔλθης.
 ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα
 ἐλθεῖν· κεῖνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,
 ἐκ τῶν ἀνθρώπων ὅθεν οὐκ ἔλποιστό γε θυμῷ
 ἐλθέμεν, ὃν τινα πρῶτον ἀποσφήλωσιν ἔελλαι 320
 ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἴωνοι
 αὐτόετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινὸν τε.
 ἀλλ' ἴθι νῦν σὺν νηὶ τε σῇ καὶ σοῖς ἐτάροισιν·
 εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,
 παρ δέ τοι νῆες ἐμοί, οἳ τοι πομπῆες ἔσονται 325
 ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.
 λίσσεσθαι δέ μιν αὐτὸς, ἵνα νημερτὲς ἐνίσπη.
 ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπινμένος ἐστίν.
 Ὡς ἔφατ', ἥελιος δ' ἄρ' ἔδν καὶ ἐπὶ κνέφας ἦλθε.
 τοῖσι δὲ καὶ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 330

Athena proposes that they should now take their leave.

‘ὦ γέρον, ἢ τοι ταῦτα κατὰ μοῖραν κατέλεξας·
 ἀλλ’ ἄγε τάμνετε μὲν γλώσσας, κεράσθε δὲ οἶνον,
 ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισι
 σπείσαντες κοῖτοιο μεδώμεθα· τοῖο γὰρ ὥρη.
 ἦδη γὰρ φάος οἴχεθ’ ὑπὸ ζόφον, οὐδὲ ἔοικε
 δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι.’ 335

Ἦ ῥα Διὸς θυγάτηρ, τοὶ δ’ ἔκλυον αὐδησάσης.
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
 νώμησαν δ’ ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσι· 340
 γλώσσας δ’ ἐν πυρὶ βάλλον, ἀνιστάμενοι δ’ ἐπέλειβον.
 αὐτὰρ ἐπεὶ σπείσαν τ’ ἐπιόν θ’ ὅσον ἤθελε θυμὸς,
 δὴ τότε Ἀθηναίη καὶ Τηλέμαχος θεοειδῆς
 ἄμφω ἰέσθην κοῖλην ἐπὶ νῆα νέεσθαι.
 Νέστωρ δ’ αὖ κατέρυκε καθαπτόμενος ἐπέεσσι· 345

Nestor would fain keep them: so Telemachus remains.

‘Ζεὺς τό γ’ ἀλεξήσῃ καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὥς ὑμεῖς παρ’ ἐμεῖο θοῇν ἐπὶ νῆα κίεῖτε
 ὥς τέ τευ ἦ παρὰ πάμπαν ἀνείμονος ἢ πενιχροῦ,
 ᾧ οὐ τι χλαῖναι καὶ ῥήγεα πόλλ’ ἐνὶ οἴκῳ,
 οὔτ’ αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν. 350
 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά,
 οὐ θην δὴ τοῦδ’ ἀνδρὸς Ὀδυσσεύος φίλος υἱὸς
 νηὸς ἐπ’ ἱκριόφιν καταλέξεται, ὄφρ’ ἂν ἐγὼ γε
 ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,
 ξείνους ξεινίζειν, ὅς τις κ’ ἐμὰ δώμαθ’ ἵκηται.’ 355

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ‘εὖ δὴ ταῦτά γ’ ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικε
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.
 ἀλλ’ οὗτος μὲν νῦν σοι ἅμ’ ἔψεται, ὄφρα κεν εὖδῃ

σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν 360
 εἴμ', ἵνα θαρσύνω θ' ἐτάρους εἶπω τε ἕκαστα.
 οἷος γὰρ μετὰ τοῖσι γεραίτερος εὖχομαι εἶναι·
 οἱ δ' ἄλλοι φιλότῃ νεώτεροι ἄνδρες ἔπονται,
 πάντες ὁμηλικὴ μεγαθύμου Τηλεμάχοιο.
 ἔνθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ 365
 νῦν· ἀτὰρ ἤωθεν μετὰ Καϊκωνας μεγαθύμους
 εἴμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὐ τι νέον γε,
 οὔδ' ὀλίγον· σὺ δὲ τοῦτον, ἐπεὶ τεδὼν ἴκετο δῶμα,
 πέμψον σὺν δῖφρῳ τε καὶ νιέει· δὸς δέ οἱ ἵππους,
 οἳ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι.' 370

Athena vanishes; Nestor vows her an offering.

*Ως ἄρα φωνήσας' ἀπέβη γλαυκῶπις Ἀθήνη
 φήνῃ εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας,
 θαίμαζεν δ' ὁ γεραιὸς, ὅπως ἴδεν ὀφθαλμοῖσι
 Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 'ὦ φίλος, οὐ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσεσθαι,
 εἰ δὴ τοι νέφ' ὧδε θεοὶ πομπῆες ἔπονται. 376
 οὐ μὲν γάρ τις ὅδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,
 ἀλλὰ Διὸς θυγάτηρ, κιδίστη τριτογένεια,
 ἥ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.
 ἀλλὰ, ἄνασσ', Ἰθηι, δίδωθι δέ μοι κλέος ἐσθλὸν, 380
 αὐτῷ καὶ παῖδεςσι καὶ αἰδοίῃ παρακοίτι·
 σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἥνιν εὐρυμέτωπον,
 ἀδμήτην, ἣν οὐ πῶ ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχείας.'
 *Ως ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.
 τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ, 386
 νιάσι καὶ γαμβροῖσιν, εἰς πρὸς δώματα καλά.
 ἀλλ' ὅτε δώμαθ' ἴκοντο ἀγακλυτὰ τοιοῦτο ἄνακτος,
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε,

τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασσευ 390
οἶνον ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ
ᾧξεν ταμὴν καὶ ἀπὸ κρήδεμνον ἔλυσεν
τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνη
εὖχετ' ἀποσπένδων, κούρῃ Διὸς αἰγιόχοιο.

Αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς, 395
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
τὸν δ' αὐτοῦ κοίμησε Γερήνιος ἱππότη Νέστωρ,
Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θείοιο,
τρητοῖς ἐν λεχέεσσιν, ὑπ' αἰθούσῃ ἐριδούπῳ,
παρ δ' ἄρ' ἑυμμελίην Πεισίστρατον, ὄρχαμον ἀνδρῶν, 400
ὅς οἱ ἔτ' ἠΐθεος παλῶν ἦν ἐν μεγάροισιν.
αὐτὸς δ' αὖτε καθεῖδε μυχῷ δόμον ὑψηλοῖο,
τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνὴν.

Next morning the offering is made.

Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
ᾠρντ' ἄρ' ἐξ εὐνῇφι Γερήνιος ἱππότη Νέστωρ, 405
ἐκ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ ξεστοῖσι λίθοισιν,
οἳ οἱ ἔσαν προπάροιθε θυράων ὑψηλάων
λευκοὶ, ἀποστλαιοῖτε ἀλείφατος· οἷς ἐπὶ μὲν πρὶν
Νηλεὺς ἕζεσκεν, θεόφιν μῆστωρ ἀτάλαντος·
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμεῖς Ἀἰδὸόςδε βεβήκει, 410
Νέστωρ αὖ τὸτ' ἐφῶξε Γερήνιος, οὔρος Ἀχαιῶν,
σκῆπτρον ἔχων. περὶ δ' νῆες ἀολλέες ἠγερέθοντο
ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
Περσεύς τ' Ἀρητός τε καὶ ἀντίθεος Θρασυμήδης.
τοῖσι δ' ἐπειθ' ἕκτος Πεισίστρατος ἦλυνεν ἥρως, 415
παρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες.
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότη Νέστωρ·

‘Καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδωρ,
ὄφρ' ἢ τοι πρῶτιστα θεῶν ἰλάσσομ' Ἀθήνην,

ἥ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν. 420
 ἀλλ' ἄγ' ὃ μὲν πεδίουδ' ἐπὶ βοῦν ἴτω, ὄφρα τάχιστα
 ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνὴρ·
 εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
 πάντας ἴων ἐτάρους ἀγέτω, λιπέτω δὲ δῦ' οἴους·
 εἷς δ' αὖ χρυσοχόου Λαέρκεια δεῦρο κελέσθω 425
 ἔλθειν, ὄφρα βοὺς χρυσὸν κέρασιν περιχεύῃ.
 οἱ δ' ἄλλοι μένεν' αὐτοῦ ἀολλέες, εἶπατε δ' εἴσω
 δμῳῆσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,
 ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ.'

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνουν. ἦλθε μὲν ἄρ
 βοῦς 430

ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς εἰσης
 Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
 ὅπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τέχνης,
 ἄκμονά τε σφῦράν τ' εὐποίητόν τε πυράγρην,
 οἷσιν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη 435
 ἱρῶν ἀντιόωσα. γέρων δ' ἱππηλάτα Νέστωρ
 χρυσὸν ἔδωχ'· ὃ δ' ἔπειτα βοὺς κέρασιν περίχευεν
 ἀσκήσας, ἔν' ἄγαλμα θεὰ κεχάροιτο ἰδοῦσα.
 βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.
 χέρνιβα δέ σφ' Ἄρητος ἐν ἀνθεμόεντι λέβητι 440
 ἦλυθεν ἐκ θαλάμοιο φέρων, ἑτέρῃ δ' ἔχεν οὐλὰς
 ἐν κανέφ'· πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης
 ὀξὺν ἔχων ἐν χειρὶ παρίστατο, βοῦν ἐπικόψων.
 Περσεὺς δ' ἀμνίον εἶχε· γέρων δ' ἱππηλάτα Νέστωρ
 χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη 445
 εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων.

Αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐτίκα Νέστορος υἱὸς, ὑπέρθυμος Θρασυμήδης,
 ἤλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας
 ἀνχενίους, λῦσεν δὲ βοὺς μένος· αἱ δ' ὀλόλυξαν 450

θυγατέρες τε υιοί τε καὶ αἰδοίη παράκοιτις
 Νέστορος, Εὐρυδίκη, πρέσβα Κλυμένοιο θυγατρῶν.
 οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης
 ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὄρχαμος ἀνδρῶν.
 τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ῥύη, λίπε δ' ὀστέα θυμὸς, 455
 αἰψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον
 πάντα κατὰ μοῖραν, κατὰ τε κνίσση ἐκάλυσαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν. 460
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκὰν καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὦπτων δ' ἀκροπόρους ὀβελούς ἐν χερσίν ἔχοντες.

Τύφρα δὲ Τηλέμαχον λοῦσεν καλὴ Πολυκάστη,
 Νέστορος ὀπλοτάτη θυγάτηρ Νηληιάδασ. 465
 αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,
 ἐκ ῥ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·
 παρ δ' ὃ γε Νέστορ' ἰὼν κατ' ἄρ' ἔζετο, ποιμένι λαῶν.

Οἱ δ' ἐπεὶ ὦπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 470
 δαίνυνθ' ἐζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄρουτο
 οἶνον οἰνοχοεῦντες ἐνὶ χρυσεῖς δεπάεσσιν.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖσι δὲ μύθων ἦρχε Γερῆνιος ἱππότα Νέστωρ·

Telemachus and Peisistratus set out for Sparta.

‘Παῖδες ἔμοι, ἄγε, Τηλεμάχῳ καλλίτριχας ἵππους 475
 ζεύξαθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο.’

‘Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,
 καρπαλίμως δ' ἔζευξαν ὑφ' ἄρμασιν ὠκέας ἵππους.
 ἐν δὲ γυνὴ ταμὴν σῖτον καὶ οἶνον ἔθηκεν
 ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες. 480

ἂν δ' ἄρα Τηλέμαχος περικαλλέα βήσετο δίφρον·
 παρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,
 ἐς δίφρον τ' ἀνέβαινε καὶ ἥνία λάζετο χερσὶ,
 μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην
 ἐς πεδλίον, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον. 485
 οἱ δὲ πανημέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.

Δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγνιαί·
 ἐς Φηρὰς δ' ἴκοντο Διοκλῆος ποτὶ δῶμα,
 υἱέος Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.
 ἔνθα δὲ νύκτ' ἄεσαν, ὃ δὲ τοῖς παρ ξείνια θῆκεν. 490

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 ἵππους τ' ἐζεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον
 [ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου·]
 μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
 ἴξον δ' ἐς πεδλίον πυρηφόρον, ἔνθα δ' ἔπειτα 495
 ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.
 δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγνιαί.

ΟΔΥΣΣΕΙΑΣ Δ.

Τὰ ἐν Λακεδαίμονι.

Telemachus and his friend are welcomed by Menelaus.

Οἱ δ' ἴξον κοίλῃν Λακεδαίμονα κητώεσσαν,
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο.
τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἔτησιν
νείεος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.
τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱεὶ πέμπεν·
ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε
δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξεγέλειον.
τὴν ἄρ' ὃ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι
Μυρμιδόνων προτὶ ἄστυ περικλυτὸν, οἷσιν ἄνασσειν.
υἱεὶ δὲ Σπάρτηθεν Ἀλέκτορος ἦγετο κούρην,
ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης
ἐκ δούλης· Ἑλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἑρατεινὴν,
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.
Ὡς οἱ μὲν δαίνυντο καθ' ὑψερεφές μέγα δῶμα
γείτονες ἠδὲ ἔται Μενελάου κυδαλίμοιο,
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
φορμίζων· δοιὼ δὲ κυβιστητῆρε κατ' αὐτοὺς
μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσσοις.
Τῷ δ' αὖτ' ἐν προθύροισι δόμων αὐτῷ τε καὶ ἵππῳ,
Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός,

στήσαν· ὁ δὲ προμολὼν ἴδετο κρείων Ἴετωνεὺς,
 ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο,
 βῆ δ' ἵμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,
 ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·

25

Ἐείνω δὴ τινε τώδε, διοτρεφεὺς ὦ Μενέλαε,
 ἄνδρε δύω, γενεῇ δὲ Διὸς μέγαλοιο ἔικτον.
 ἀλλ' εἴπ' ἥ σφωιν καταλύσομεν ὠκέας ἵππους,
 ἥ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ·

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·

30

οὐ μὲν νήπιος ἦσθα, Βοηθοίδῃ Ἴετωνεῦ,
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πάις ὥς νήπια βάζεις.
 ἥ μὲν δὴ νῶι ξεινήια πολλὰ φαγόντε
 ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἳ κέ ποθι Ζεὺς
 ἐξοπίσω περ παύσῃ οἰζύος. ἀλλὰ λύ' ἵππους
 ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι·

35

Ὡς φάθ', ὁ δὲ μεγάροιο διέσσυτο, κέκλετο δ' ἄλλους
 ὀτρηροὺς θεράποντας ἅμα σπένσθαι ἐοῖ αὐτῷ.
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 καὶ τοὺς μὲν κατέδησαν ἐφ' ἵππείησι κάπησι,
 παρ δ' ἔβαλον ζειᾶς, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν,
 ἄρματα δ' ἐκλιναν πρὸς ἐνώπια παμφανόωντα,
 αὐτοὺς δ' εἰσῆγον θεῖον δόμον· οἱ δὲ ἰδόντες
 θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος.

40

ὥς τε γὰρ ἡελίου αἴγλη πέλεν ἠὲ σελήνης
 δῶμα καθ' ὑψερεφεὺς Μενελάου κυδαλίμοιο.

45

αὐτὰρ ἐπεὶ τάρπησαν ὀρώμειοι ὀφθαλμοῖσιν,
 ἐς ῥ' ἀσαμίνθους βάντες ἐνξέστας λούσαντο.
 τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλλον ἠδὲ χιτῶνας,
 ἐς ῥα θρόνους ἔζοντο παρ' Ἀτρεΐδην Μενέλαον.
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῇ, ὑπὲρ ἀργυρέοιο λέβητος,

50

νύφασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σῆτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, 55
 εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.
 [δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν αἰείρας
 παντοίων, παρὰ δὲ σφι τίθει χρύσεια κύπελλα.]
 τῷ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·
 'Σίτου θ' ἄπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα 60
 δείπνου πασσαμένω εἰρησόμεθ' οἷ τινές ἐστον
 ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,
 ἀλλ' ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλῆων
 σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκοιεν·
 'Ὡς φάτο, καὶ σφιν νῶτα βοὸς παρὰ πύονα θῆκεν 65
 ὅπρ' ἐν χερσὶν ἐλὼν, τὰ ρά οἱ γέρα πάρθεσαν αὐτῷ.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο,
 δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱὸν,
 ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πενθοῖαθ' οἱ ἄλλοι· 70

Telemachus admires the beauties of the palace.

'Φράζεο, Νεστορίδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,
 χαλκοῦ τε στεροπὴν καὶ δώματα ἠχήμεντα,
 χρυσοῦ τ' ἠλέκτρον τε καὶ ἀργύρου ἠδ' ἐλέφαντος.
 Ζηνὸς που τοιήδε γ' Ὀλυμπίου ἐνδοθεν αὐλή,
 ὅσσα τὰδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα.' 75
 Τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

Menelaus, in replying, mentions the name of Odysseus,

'Τέκνα φίλ', ἧ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίξοι·
 ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·
 ἀνδρῶν δ' ἧ κέν τις μοι ἐρίσσεται, ἧὲ καὶ οὐκί, 80

κτήμασιν. ἥ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεῖς
 ἡγαγόμεν ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον·
 Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς,
 Αἰθίοπας θ' ἰκόμην καὶ Σιδονίους καὶ Ἑρεμβοὺς
 καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι. 85
 τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.
 ἔνθα μὲν οὔτε ἄναξ ἐπιδευῆς οὔτε τι ποιμὴν
 τυροῦ καὶ κρειῶν, οὐδὲ γλυκεροῖο γάλακτος,
 ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.
 εἶος ἐγὼ περὶ κεῖνα πολὺν βίοτον συναγείρων 90
 ἡλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε
 λάθρῃ, ἀνωιστὶ, δόλῳ οὐλομένης ἀλόχοιο·
 ὥς οὔ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.
 καὶ πατέρων τάδε μέλλετ' ἀκούμεν, οἳ τινες ὑμῖν
 εἰσὶν, ἐπεὶ μάλα πόλλ' ἐπαθον, καὶ ἀπώλεσα οἶκον 95
 εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.
 ὦν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν
 ναίειν, οἳ δ' ἄνδρες σόοι ἔμμεναι, οἳ τότε ὄλοντο
 Τροίῃ ἐν εὐρείῃ, ἐκὰς Ἄργεος ἵπποβότοιο.
 ἀλλ' ἔμψης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων 100
 πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν
 ἄλλοτε μὲν τε γόῳ φρένα τέρπομαι, ἄλλοτε δ' αὖτε
 παύομαι· αἰψήρως δὲ κόρος κρυεροῖο γόοιο.
 τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,
 ὥς ἐνὸς, ὅς τέ μοι ὕπνου ἀπεχθαίνει καὶ ἐδωδὴν 105
 μνωομένῳ, ἐπεὶ οὔ τις Ἀχαιῶν τόσσ' ἐμόγησεν
 ὅσσ' Ὀδυσσεὺς ἐμόγησε καὶ ἥρατο. τῷ δ' ἄρ' ἔμελλεν
 αὐτῷ κήδε' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον
 κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,
 ζῶει ὃ γ' ἢ τέθνηκεν. ὀδύρονταί νύ που αὐτὸν 110
 Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια
 Τηλέμαχος θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ.

which makes Telemachus weep.

ᾧ φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἱμερον ὤρσε γόοιο,
δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας,
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχὼν 115
ἀμφοτέρησιν χερσὶ. νόησε δέ μιν Μενέλαος,
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
ἥέ μιν αὐτὸν πατρὸς ἐάσειε μνησθῆναι,
ἢ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιο.

Helen notices how like Telemachus is to Odysseus.

Εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 120
ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο
ἦλυθεν, Ἀρτέμιδι χρυσηλακάτῳ εἰκυῖα.
τῇ δ' ἄρ' ἄμ' Ἀδρήστη κλισίην εὐτυκτον ἔθηκεν,
Ἀλκίππη δὲ τάπητα φέρειν μαλακοῦ ἐρίοιο,
Φυλῶ δ' ἀργύρεον τάλαρον φέρε, τόν οἱ ἔδωκεν 125
Ἀλκάνδρη, Πολύβοιο δάμαρ, ὅς ἐναι' ἐνὶ Θήβης
Αἰγυπτίας, ὅθι πλείστα δόμοις ἐν κτήματα κεῖται
ὅς Μενελάῳ δῶκε δύ' ἀργυρέας ἀσαμίνθους,
δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.
χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα 130
χρυσέην τ' ἡλακάτην τάλαρόν θ' ὑπόκυκλον ὅπασσεν
ἀργύρεον, χρυσῷ δ' ἐπὶ χεῖλεα κεκράαντο.
τόν ῥά οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα
νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ
ἡλακάτη τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα. 135
ἔζετο δ' ἐν κλισμῷ, ὑπὸ δὲ θρήνης ποσὶν ἦεν.
αὐτίκα δ' ἦ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·

‘Ἴδμεν δῆ, Μενέλαε διοτρεφὲς, οἳ τινες οἶδε
ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;
ψεύσομαι, ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός. 140
οὐ γάρ πώ τινά φημι ἰοικότα ὧδε ἰδέσθαι

οὐτ' ἄνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,
 ὥς ὃδ' Ὀδυσσῆος μεγαλήτορος νῦν ἔοικε,
 Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
 κείνος ἀνὴρ, ὅτ' ἐμείο κυνώπιδος εἶνεκ' Ἀχαιοὶ 145
 ἦλθεθ' ὑπὸ Τροίην, πόλεμον θρασὺν ὀρμαίνοντες.'

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 'οὔτῳ νῦν καὶ ἐγὼ νοέω, γύναι, ὥς σὺ εἰσκέεις·
 κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες
 ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερθέ τε χαῖται. 150
 καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἄμφ' Ὀδυσῆι
 μυθεόμην, ὅσα κείνος διζύσας ἐμόγησεν
 ἄμφ' ἐμοῖ, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἴβε,
 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών.'

Peisistratus informs them who he and his friend are.

Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἦνδα· 155
 'Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 κείνου μέν τοι ὃδ' υἱὸς ἐτήτυμον, ὥς ἀγορεύεις·
 ἀλλὰ σαόφρων ἐστὶ, νεμεσσᾶται δ' ἐνὶ θυμῷ
 ὧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν
 ἅντα σέθεν, τοῦ νῶι θεοῦ ὧς τερπόμεθ' αὐδῇ. 160
 αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότα Νέστωρ
 τῷ ἅμα πομπὸν ἔπεσθαι· ἐέλδeto γάρ σε ιδέσθαι,
 ὅφρα οἱ ἦ τι ἔπος ὑποθήσεται ἢ τι ἔργον.
 πολλὰ γὰρ ἄλγε' ἔχει πατρὸς παῖς οἰχομένοιο
 ἐν μεγάροις, ᾧ μὴ ἄλλοι ἀοσσητῆρες ἔωσιν, 165
 ὥς νῦν Τηλεμάχῳ ὁ μὲν οἴχεται, οὐδέ οἱ ἄλλοι
 εἶσ' οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.'

Old memories make them all weep.

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 'ὦ πόποι, ἦ μάλα ἔη φίλου ἀνέρος υἱὸς ἐμὸν δῶ

ἴκεθ', ὃς εἶνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους· 170
καί μιν ἔφην ἐλθόντα φιλησέμεν ἔξοχον ἄλλων
'Αργείων, εἰ νῶιν ὑπεῖρ ἄλα νόστον ἔδωκε
νηυσὶ θεῶσι γενέσθαι 'Ολύμπιος εὐρύοπα Ζεύς.
καί κέ οἱ 'Αργεῖ νάσσα πόλιν καὶ δώματ' ἔτευξα,
ἐξ 'Ιθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ῥ' 175
καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,
αἱ περὶ ναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.
καί κε θάμ'. ἐνθάδ' ἐόντες ἐμισγόμεθ'. οὐδέ κεν ἡμέας
ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,
πρίν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. 180
ἀλλὰ τὰ μέν που μέλλεν ἀγασσεσθαι θεὸς αὐτὸς,
ὃς κείνον δύστηνον ἀνόστιμον οἶον ἔθηκεν.'

ἌΩς φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἱμερον ὤρσε γόοιο.
κλαῖε μὲν 'Αργεῖη Ἑλένη, Διὸς ἐκγεγαυῖα,
κλαῖε δὲ Τηλέμαχος τε καὶ 'Ατρεΐδης Μενέλαος, 185
οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύτῳ ἔχεν ὅσσε'
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος 'Αντιλόχοιο,
τόν ῥ' 'Ηοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός.
τοῦ ὃ γ' ἐπιμνησθεῖς ἔπεα πτερόεντ' ἀγόρευεν

'Ατρεΐδῃ, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι 190
Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σείῳ
[οἷσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν],
καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· σὺ γὰρ ἐγὼ γε
τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ 'Ηὼς
ἔσσεται ἡριγένεια· νεμεσσωμαί γε μὲν οὐδὲν 195
κλαίειν ὃς κε θάνῃσι βροτῶν καὶ πότμον ἐπίσπῃ.
τοῦτό νυ καὶ γέρας οἶον διζυροῖσι βροτοῖσι,
κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.
καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεὸς, οὗ τι κάκιστος
'Αργείων· μέλλεις δὲ σὺ ἰδμεναι· οὐ γὰρ ἐγὼ γε 200
ἦντησ' οὐδὲ ἶδον· περὶ δ' ἄλλων φασὶ γενέσθαι

Ἄντιλοχον, περὶ μὲν θέλειν ταχὺν ἠδὲ μαχητὴν.

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·

ὦ φίλ', ἐπεὶ τόσα εἶπες ὅσ' ἂν πεπνυμένος ἀνὴρ
εἶποι καὶ ῥέξειε, καὶ ὅς προγενέστερος εἴη· 205

τοίου γὰρ καὶ πατρὸς, ὃ καὶ πεπνυμένα βάξεις.

ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κρονίων

ὄλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,

ὥς νῦν Νέστορι δῶκε διαμπερὲς ἤματα πάντα,

αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν, 210

νιέας αὖ πιπνυτοὺς τε καὶ ἔγχεσιν εἶναι ἀρίστους.

ἡμεῖς δὲ κλαυθμὸν μὲν ἐάσομεν, ὅς πρὶν ἐτύχθη,

δόρπου δ' ἐξαυτίς μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ

χευάντων. μῦθοι δὲ καὶ ἡῶθέν περ ἔσονται

Τηλεμάχῳ καὶ ἐμοὶ διαειπέμεν ἀλλήλοισιν. 215

Ὡς ἔφατ', Ἀσφαλίῳ δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχειεν,

ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο.

οἱ δ' ἐπ' ὄνειαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.

Helen mixes an opiate in the wine.

Ἐνθ' αὖτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα·
αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον, 220

νηπενθές τ' ἄχολόν τε, κακῶν ἐπίληθον ἀπάντων.

ὅς τὸ καταβρόζειεν, ἐπὴν κρητῆρι μιγείη,

οὐ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,

οὐδ' εἴ οἱ κατατεθναίῃ μήτηρ τε πατήρ τε,

οὐδ' εἴ οἱ προσπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν 225

χαλκῷ δηιόφεν, ὃ δ' ὀφθαλμοῖσιν ὀρῶτο.

τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μῆτιόεντα,

ἔσθλα, τὰ οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις,

Αἰγυπτίῃ, τῇ πλεῖστα φέρει ζεῖδωρος ἄρουρα

φάρμακα, πολλὰ μὲν ἔσθλα μεμιγμένα, πολλὰ δὲ

λυγρὰ·

ἰητροὺς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων
 ἀνθρώπων· ἥ γὰρ Παιήονός εἰσι γενέθλης.
 αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἶνοχοῆσαι,
 ἐξαυτίς μύθοισιν ἀμειβομένη προσέειπεν·

‘Ἀτρεΐδῃ Μενέλαε διοτρεφὲς ἦδὲ καὶ οἶδε 235
 ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλῳ
 Ζεὺς ἀγαθόν τε κακόν τε διδοί· δύναται γὰρ ἅπαντα·
 ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι
 καὶ μύθοις τέρπεσθε· ἐοικότα γὰρ καταλέξω.

and tells the tale of Odysseus in disguise.

πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνῃω, 240
 ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι·
 ἀλλ' οἶον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 δήμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.
 αὐτόν μιν πληγῇσιν ἀεικελίῃσι δαμάσσας,
 σπεῖρα κάκ' ἀμφ' ὤμοισι βαλὼν, οἰκῇ ἐοικῶς, 245
 ἀνδρῶν δυσμενέων κατέδυν πόλιν ἐρυνάγυιαν·
 ἄλλῳ δ' αὐτὸν φῶτ' ἐκτακρύπτων ἦσκε
 δέκτῃ, ὅς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.
 τῷ ἕκελος κατέδυν Τρώων πόλιν, οἱ δ' ἀβάκησαν
 πάντες· ἐγὼ δέ μιν οἷη ἀνέγνων τοῖον ἐόντα, 250
 καὶ μιν ἀνηρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.
 ἀλλ' ὅτε δὴ μιν ἐγὼ λόεον καὶ χρίον ἐλαίῳ,
 ἀμφὶ δὲ εἵματα ἔσσα, καὶ ὤμοσα καρτερὸν ὄρκον
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
 πρὶν γε τὸν ἐς νῆας τε θοὰς κλισίας τ' ἀφικέσθαι, 255
 καὶ τότε δὴ μοι πάντα νόον· κατέλεξεν Ἀχαιῶν.
 πολλοὺς δὲ Τρώων κτείνας ταναήκεϊ χαλκῷ
 ἦλθε μετ' Ἀργείους, κατὰ δὲ φρόνιν ἤγαγε πολλήν·
 ἐνθ' ἄλλαι Τρῳαὶ λίγ' ἐκώκυον· αὐτὰρ ἐμὸν κῆρ
 χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι 260

ἄψ οἰκόνδ', ἄτην δὲ μετέστενον, ἦν Ἀφροδίτῃ
 δῶχ', ὅτε μ' ἤγαγε κείσε φίλης ἀπὸ πατρίδος αἵης,
 παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
 οὗ τευ δευόμενον, οὗτ' ἄρ φρένας οὔτε τι εἶδος.'

The story of the wooden horse.

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος· 265
 'ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ξειπες.
 ἤδη μὲν πολέων ἐδάην βουλήν τε νόον τε
 ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαῖαν·
 ἀλλ' οὗ πω τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν
 οἶον Ὀδυσσῆος ταλασίφρονος ἔσκε φίλον κῆρ. 270
 οἶον καὶ τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 ἵππῳ ἐνὶ ξεστῷ, ἵν' ἐνήμεθα πάντες ἄριστοι
 Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
 ἦλθες ἔπειτα σὺ κείσε· κελευσέμεναι δέ σ' ἔμελλε
 δαίμων, ὃς Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι· 275
 καί τοι Δηίφοβος θεοείκελος ἔσπετ' ἰούσῃ.
 τρὶς δὲ περίστειξας κοῖλον λόχον ἀμφαφόωσα,
 ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,
 πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.
 αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δῖος Ὀδυσσεὺς 280
 ἤμενοι ἐν μέσσοισιν ἀκούσαμεν ὥς ἐβόησας.
 νῶϊ μὲν ἀμφοτέρω μενεήναμεν ὀρμηθέντε
 ἢ ἐξελθέμεναι, ἢ ἐνδοθεν αἶψ' ὑπακούσαι·
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱεμένῳ περ.
 [ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν νῆες Ἀχαιῶν, 285
 Ἄντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν
 ἤθελεν· ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερσὶ πίεζε
 νωλεμέως κρατερῆσι, σάωσε δὲ πάντας Ἀχαιοὺς,
 τόφρα δ' ἔχ' ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη.]'
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤῤα· 290

‘Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 ἄλγιον· οὐ γάρ οἱ τι τάδ’ ἤρκεσε λυγρὸν ὄλεθρον,
 οὐδ’ εἴ οἱ κραδίη γε σιδηρὴ ἐνδοθεν ἦεν.
 ἀλλ’ ἄγετ’ εἰς εὐνὴν τράπεθ’ ἡμέας, ὄφρα καὶ ἤδη
 ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες.’

295

‘Ὡς ἔφατ’, Ἀργεῖη δ’ Ἑλένη δμῳῇσι κέλευσε
 δέμνι’ ὑπ’ αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ
 πορφύρε’ ἐμβαλέειν, στορέσαι τ’ ἐφύπερθε τάπητας,
 χλαῖνας τ’ ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.
 αἱ δ’ ἴσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσαι,
 δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κῆρυξ.
 οἱ μὲν ἄρ’ ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
 Τηλέμαχος θ’ ἦρως καὶ Νέστορος ἀγλαὸς υἱός·
 Ἀτρεΐδης δὲ καθεῦθε μυχῷ δόμου ὑψηλοῖο,
 παρ’ δ’ Ἑλένη ταυύπεπλος ἐλέξατο, δῖα γυναικῶν.

300

305

Next day Telemachus tells Menelaus his troubles and
 asks for his guidance.

Ἦμος δ’ ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 ὦρνυτ’ ἄρ’ ἐξ εὐνῇφι βοὴν ἀγαθὸς Μενέλαος
 εἵματα ἐσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ’ ὦμφ,
 ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 βῆ δ’ ἴμεν ἐκ θαλάμοιο θεῷ ἐναλγῆκιος ἄντην,
 Τηλεμάχῳ δὲ παρίζεν ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζε·

310

‘Τίπτε δέ σε χρεῖω δεῦρ’ ἦγαγε, Τηλέμαχ’ ἦρως,
 ἐς Λακεδαίμονα δῖαν, ἐπ’ εὐρέα νῶτα θαλάσσης;
 δῆμιον, ἢ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.’

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·

315

‘Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 ἦλυθον, εἴ τινα μοι κληιδόνα πατρός ἐνίσποις.
 ἐσθίεται μοι οἶκος, ὀλωλε δὲ πύονα ἔργα,
 δυσμενέων δ’ ἀνδρῶν πλείους δόμος, οἳ τέ μοι αἰεὶ

μῆλ' ἄδινά σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς, 320
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὄπωπας
 ὀφθαλμοῖσι τεοῖσιν, ἧ ἄλλου μῦθον ἄκουσας
 πλαζομένου· περὶ γάρ μιν οἷζυρὸν τέκε μήτηρ. 325
 μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεάρων,
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὀπωπῆς.
 λίσσομαι, εἵποτέ τοί τι πατὴρ ἐμὸς, ἐσθλὸς Ὀδυσσεύς,
 ἧ ἔπος ἦέ τι ἔργον ὑποστὰς ἐξετέλεσσε
 δήμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 330
 τῶν νῦν μοι μνῆσαι, καί μοι νημερτὲς ἐνίσπες.'

Menelaus predicts the destruction of the suitors,

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
 'ὦ πόποι, ἧ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ
 ἠθέλον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἐόντες.
 ὥς δ' ὁπότε ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος 335
 νεβροὺς κοιμήσασα νεηγενέας γαλαθηνοὺς
 κνημοὺς ἐξερέησι καὶ ἄγkea ποιήεντα
 βοσκομένη, ὃ δ' ἔπειτα ἐὼν εἰσῆλυθεν εὐνὴν,
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν,
 ὥς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει. 340
 αἶ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος ἐὼν οἷός ποτ' ἐυκτιμένη ἐνὶ Λέσβῳ
 ἐξ ἔριδος Φιλομηλείδῃ ἐπάλαισεν ἀναστὰς,
 καὶ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,
 τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 345
 πάντες κ' ὠκύμοροί τε γενοίετο πικρόγαμοί τε.
 ταῦτα δ' αἶ μ' εἰρωτᾷς καὶ λίσσεαι, οὐκ ἂν ἐγὼ γε
 ἄλλα παρέξ εἵποιμι παρακλιδὸν, οὐδ' ἀπατήσω·
 ἀλλὰ τὰ μέν μοι ἔειπε γέρων ἄλιος νημερτῆς,

τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω. 350

And tells the story of his own rescue by Eidothea.

Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
 ἔσχον, ἐπεὶ οὗ σφιν ἔρεξα τεληέσσας ἑκατόμβας.
 [οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμέων.]
 νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ
 Αἰγύπτου προπάροιθε, Φάρον δέ ἐ κικλήσκουσι, 355
 τόσσον ἄνευθ' ὅσσον τε πανημερίῃ γλαφυρῇ νηὺς
 ἦνυσεν, ἥ λιγὺς οὖρος ἐπιπνεΐησιν ὀπισθεν
 ἐν δὲ λιμὴν εὖορμος, ὅθεν τ' ἀπὸ νῆας εἰσας
 ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.
 ἔνθα μ' ἐείκοσιν ἡματ' ἔχον θεοὶ, οὐδέ ποτ' οὖροι 360
 πνείοντες φαίνονθ' ἁλιαέες, οἳ ῥά τε νηῶν
 πομπῆες γίνονται ἐπ' εὐρέα νῶτα θαλάσσης.
 καὶ νύ κεν ἦια πάντα κατέφθιτο καὶ μέν' ἀνδρῶν,
 εἰ μή τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε,
 Πρωτέος ἱφθίμου θυγάτηρ, ἁλίοιο γέροντος, 365
 Εἰδοθέη· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα,
 ἥ μ' οἷω ἔρροντι συνήντετο νόσφιν ἑταίρων·
 αἰεὶ γὰρ περὶ νῆσον ἁλώμενοι ἰχθυάσσκον
 γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.
 ἥ δ' ἐμεῦ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε· 370
 νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἠδὲ χαλὶφρων,
 ἦε ἐκὼν μεθίεις καὶ τέρπεται ἄλγεα πάσχων ;
 ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ
 εὐρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἑταίρων.
 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον 375
 ἐκ μέν τοι ἐρέω, ἥ τις σύ πέρ ἐσσι θεάων,
 ὥς ἐγὼ οὗ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω
 ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.
 ἀλλὰ σύ πέρ μοι εἶπε, θεοὶ δέ τε πάντα ἴσασιν,

ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου, 380
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.
 ὧς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
 τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 πωλεῖταιί τις δεῦρο γέρων ἄλιος νημερτῆς,
 ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὅς τε θαλάσσης 385
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς·
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι.
 τὸν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα. 390
 καὶ δέ κέ τοι εἴπησι, διοτρεφές, αἶ κ' ἐθέλησθα,
 ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται,
 οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλήην τέ.
 ὧς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
 αὐτὴ νῦν φράζευ σὺ λόχον θείοιο γέροντος, 395
 μή πῶς με προῖδὼν ἠὲ προδαεὶς ἀλέηται·
 ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῷ ἀνδρὶ δαμῆναι.
 ὧς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο δῖα θεάων·
 τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 ἦμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβεβήκη, 400
 τῆμος ἄρ' ἐξ ἁλὸς εἴσι γέρων ἄλιος νημερτῆς
 πνοιῇ ὑπο Ζεφύροιο, μελαίνῃ φρικὴ καλυφθεὶς,
 ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἁλοσύδνης
 ἀθρόαι εὖδουσιν, πολιῆς ἁλὸς ἐξαναδῦσαι, 405
 πικρὸν ἀποπνείουσαι ἁλὸς πολυβενθέος ὁδμήν.
 ἔνθα σ' ἐγὼν ἀγαγοῦσα ἅμ' ἡοῖ φαινομένηφιν,
 εὐνάσω ἐξείης· σὺ δ' ἐν κρίνασθαι ἑταίρους
 τρεῖς, οἳ τοι παρὰ νηυσὶν ἐυσσέλμοισιν ἄριστοι.
 πάντα δέ τοι ἐρέω ὀλοφώια τοῖο γέροντος. 410
 φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·

αἰτὰρ ἐπὴν πάσας πεμπάσσεται ἡδὲ ἴδῃται,
 λέξεται ἐν μέσσησι, νομὲς ὧς πώεσι μῆλων.
 τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδῃσθε,
 καὶ τότε ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε, 415
 αὐθι δ' ἔχειν μεμαῶτα καὶ ἐσσίμενόν περ ἀλύξαι.
 πάντα δὲ γιγνόμενος πειρήσεται, ὅσσ' ἐπὶ γαῖαν
 ἔρπετὰ γίγνονται καὶ ὕδωρ καὶ θεσπιδαῖς πῦρ·
 ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέζειν.
 ἀλλ' ὅτε κεν δῆ σ' αὐτὸς ἀνείρηται ἐπέεσσι, 420
 τοῖος ἐὼν οἶόν κε κατευνηθέντα ἴδῃσθε,
 καὶ τότε δὴ σχέσθαι τε βίης λῦσαί τε γέροντα,
 ἥρως, εἶρεσθαι δὲ θεῶν ὅς τις σε χαλέπτει,
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσειαι ἰχθυόεντα.
 ὥς εἰποῖσ' ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 425
 αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἔστασαν ἐν ψαμάθοισιν,
 ἦϊα· πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
 δόρπον θ' ὀπλίσάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 430
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο
 ἦϊα πολλὰ θεοὺς γουνούμενος· αὐτὰρ ἑταίρους
 τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.
 Τόφρα δ' ἄρ' ἦ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον,
 τέσσαρα φωκᾶων ἐκ πόντου δέρματ' ἐνείκε· 436
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.
 εἰνὰς δ' ἐν ψαμάθοισι διαγλάψας ἀλλήσιν
 ἦστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς·
 ἐξείης δ' εὔνησε, βάλεν δ' ἐπὶ δέρμα ἑκάστῳ. 440
 ἔνθα κεν αἰνότατος λόχος ἐπλετο· τείρε γὰρ αἰνῶς
 φωκᾶων ἀλιοτρεφέντων ὀλοώτατος ὁδμή.
 τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη;

ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·
 ἄμβροσίνην ὑπὸ ῥῖνα ἐκάστῳ θῆκε φέρουσα 445
 ἡδὺ μάλα πνείουσιν, ὅλεσσε δὲ κήτεος ὁδμήν.
 παῖσαν δ' ἡοίην μένομεν τετληότι θυμῷ·
 φῶκαι δ' ἐξ ἁλὸς ἦλθον ἀολλέες. αἱ μὲν ἔπειτα
 ἐξῆς εἰνάζοντο παρὰ ῥηγμῖνι θαλάσσης·
 ἐνδῖος δ' ὁ γέρων ἦλθ' ἐξ ἁλὸς, εὔρε δὲ φώκας 450
 ζατρεφέας, πάσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀριθμόν·
 ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, οὐδέ τι θυμῷ
 ὠίσθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.

Capture of Proteus.

ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας
 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, 455
 ἀλλ' ἢ τοι πρῶτιστα λέων γένετ' ἠνυγένειος,
 αὐτὰρ ἔπειτα δράκων καὶ πόρδαλις ἡδὲ μέγας σῦς·
 γίγνεται δ' ὕγρον ὕδωρ καὶ δένδρεον ὑψιπέτηλον.
 ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.
 ἀλλ' ὅτε δὴ ῥ' ἀνίαξ' ὁ γέρων ὀλοφώϊα εἰδὼς, 460
 καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσέειπε·
 τίς νύ τοι, Ἀτρείος υἱέ, θεῶν συμφράσσατο βουλὰς,
 ὄφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 οἴσθα, γέρον, τί με ταῦτα παρατροπέων ἀγορεύεις; 465
 ὥς δὴ δὴθ' ἐνὶ νήσῳ ἐρύκομαι, οἷδέ τι τέκμωρ
 εὐρέμεναι δύναμαι, μινύθει δέ μοι ἐνδοθεν ἦτορ.
 ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασιν,
 ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα. 470
 ὥς ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 ἀλλὰ μάλ' ὤφελλες Διὶ τ' ἄλλοισιν τε θεοῖσιν
 ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα

σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἴνοπα πόντον.
 οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι 475
 οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν,
 πρὶν γ' ὅτ' ἂν Αἰγύπτιοι, διπυτέος ποταμοῖο,
 αὐτὶς ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἑκατόμβας
 ἀθανάτοισι θεοῖσι, τοῖς οὐρανὸν εὐρὺν ἔχουσι·
 καὶ τότε τοι δώσουσιν ὁδὸν θεοὶ, ἣν σὺ μενοινᾷς. 480
 ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
 οὐνεκά μ' αὐτὶς ἄνωγεν ἐπ' ἡεροειδέα πόντον
 Αἰγυπτόνδ' ἰέναι, δολιχὴν ὁδὸν ἀργαλήην τε.
 ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
 ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὥς σὺ κελεύεις. 485
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ἣ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,
 οὓς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,
 ἦέ τις ὦλετ' ὀλέθρῳ ἀδευκέϊ ἧς ἐπὶ νηὸς,
 ἦε φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσεν. 490
 ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·

Proteus reveals the fate of the Greek heroes.

Ἀτρεΐδῃ, τί με ταῦτα διείρσαι; οὐδέ τί σε χρὴ
 ἰδμεναι, οὐδὲ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι
 δὴν ἄκλαυτον ἔσσεσθαι, ἐπεὶ κ' εὖ πάντα πύθῃαι.
 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· 495
 ἀρχοὶ δ' αὖ δύο μοῦνοι Ἀχαιῶν χαλκοχιτώνων
 ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρῆσθα.
 εἷς δ' ἔτι πού τις ζῶς καταρύκεται εὐρέϊ πόντῳ.
 Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέτμοισι.
 Γυρῆσίν μιν πρῶτα Ποσειδάων ἐπέλασσε 500
 πέτρησιν μεγάλῃσι, καὶ ἐξεσάωσε θαλάσσης·
 καὶ νύ κεν ἔκφυγε κῆρα, καὶ ἐχθόμενός περ Ἀθήνῃ,
 εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·

φῆ ῥ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.
 τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδῆσαντος· 505
 αὐτίκ' ἔπειτα τρῖαιναν ἔλων χερσὶ στιβαρῆσιν
 ἤλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·
 καὶ τὸ μὲν αὐτόθι μεῖνε, τὸ δὲ τρύφος ἔμπεσε πόντῳ,
 τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·
 τὸν δ' ἐφόρει κατὰ πόντον ἀπείρουνα κυμαίνοντα. 510
 [ὥς ὁ μὲν ἐνθ' ἀπόλωλεν, ἐπεὶ πῖεν ἄλμυρὸν ὕδωρ.]
 σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἠδ' ὑπάλυξεν
 ἐν νηυσὶ γλαφυρῆσι· σάωσε δὲ πότνια Ἥρη.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειάων ὄρος αἰπὺν
 ἵξεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα 515
 πόντον ἐπ' ἰχθυόεντα φέρεν μεγάλα στενάχοντα,
 ἀγροῦ ἐπ' ἔσχατιήν, ὅθι δώματα ναῖε Θυέστης
 τὸ πρὶν, ἀτὰρ τότε ἔναιε Θυεστιάδης Αἰγισθος.
 ἀλλ' ὅτε δὴ καὶ κεῖθεν ἐφαίνετο νόστος ἀπήμων,
 ἅψ δὲ θεοὶ οὖρον στρέψαν, καὶ οἴκαδ' ἵκοντο, 520
 ἧ τοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης,
 καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ
 δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἶδε γαῖαν.
 τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς, ὃν ῥα καθεῖσεν
 Αἰγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν 525
 χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὁ γ' εἰς ἐνιαυτὸν,
 μὴ ἐλάθοι παριῶν, μνήσαιο δὲ θούριδος ἀλκῆς.
 βῆ δ' ἱμεν ἀγγελέων πρὸς δώματα ποιμένι λαῶν.
 αὐτίκα δ' Αἰγισθος δολίην ἐφράσσατο τέχνην·
 κρινάμενος κατὰ δῆμον εἰλκοσι φῶτας ἀρίστους 530
 εἶσε λόχον, ἐτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.
 αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν,
 ἵπποισιν καὶ ὄχεσφιν, ἀεικέα μερμηρίζων.
 τὸν δ' οὐκ εἰδὼτ' ὄλεθρον ἀνήγαγε, καὶ κατέπεφνε
 δειπνίσσας, ὥς τις τε κατέκτανε βοῦν ἐπὶ φάτνῃ. 535

οἶδέ τις Ἀτρεΐδew ἐτάρων λίπεθ' οἷ οἱ ἔποντο,
οὔδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.
ὥς ἔφατ', αὐτὰρ ἐμοὶ γε κατεκλάσθη φίλον ἦτορ,
κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὔδέ νύ μοι κῆρ
ἦθελ' ἔτι ζῶειν καὶ ὄρᾱν φάος ἡέλιοιο. 540
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·
μηκέτι, Ἀτρείος νιῆ, πολὺν χρόνον ἀσκελὲς οὔτω
κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δῆομεν· ἀλλὰ τάχιστα
πείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι. 545
ἦ γάρ μιν ζῶόν γε κιχήσεται, ἦ κεν Ὀρέστης
κτεῖνεν ὑποφθάμενος· σὺ δέ κεν τάφου ἀντιβολήσαιο.
ὥς ἔφατ', αὐτὰρ ἐμοὶ κραδίη καὶ θυμὸς ἀγήνωρ
αὐτὶς ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων. 550
τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,
ὃς τις ἔτι ζῶὸς κατερύκεται εὐρείῳ πόντῳ
[ἢ θανών· ἐθέλω δὲ καὶ ἀχνυμένός περ ἀκοῦσαι].
ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
ιῖὸς Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκίᾳ ναίων· 555
τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,
Νίμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη
ἴσχει· ὃ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἳ κέν μιν πέμποιεν ἐπ' εἰρέα νῶτα θαλάσσης. 560
σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,
Ἀργεὶ ἐν ἵπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,
ἀλλὰ σ' ἐς Ἥλύσιον πεδῖον καὶ πείρατα γαίης
ἀθάνατοι πέμπουσιν, ὅθι ξανθὸς Ῥαδάμανθους,
τῇ περ ῥήϊστη βιοτῇ πέλει ἀνθρώποισιν· 565
οὐ νικητὸς, οὔτ' ἄρ' χειμῶν πολλὸς οὔτε ποτ' ὄμβρος,
ἀλλ' αἰεὶ Ζεφύροιο λιγὺν πνέοντος ἀήτας

Ὠκεανὸς ἀνίστην ἀναψύχειν ἀνθρώπους,
οὐνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἔσσι.
ὥς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 570

The story of the return of Menelaus.

αὐτὰρ ἐγὼν ἐπὶ νῆας ἄμ' ἀντιθέοις ἐτάροισιν
ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,
δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·
οἷον τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 575
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα διάν,
ἐν δ' ἱστοὺς τιθέμεσθα καὶ ἱστία νηυσὶν εἰσῆς·
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον·
ἐξῆς δ' ἐξόμενοι πολὺν ἅλα τύπτουν ἑρετμοῖς. 580
ἄψ δ' εἰς Αἰγύπτιον, διπετέος ποταμοῖο,
στήσα νέας, καὶ ἔρεξα τεληέσσας ἑκατόμβας,
αἰτὰρ ἐπεὶ κατέπανσα θεῶν χόλον αἰὲν ἐόντων,
χεῦ' Ἀγαμέμνονι τύμβον, ἧ' ἄσβεστον κλέος εἶη.
ταῦτα τελευτήσας νεόμην, δίδοσαν δέ μοι οὔρον 585
ἄθανατοι, τοὶ μ' ὦκα φίλην εἰς πατρίδ' ἔπεμψαν.
ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,
ὄφρα κεν ἐνδεκάτη τε δυωδεκάτη τε γένηται·
καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα
τρεῖς ἵππους καὶ δίφρον εὐξοον· αὐτὰρ ἔπειτα 590
δώσω καλὸν ἄλεισον, ἵνα σπένδῃσθα θεοῖσιν
ἄθανάτοις, ἐμέθεν μεμνημένος ἥματα πάντα.

Telemachus is unwilling to stay any longer.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αἶψα
ἔειπεν Ἀτρεΐδῃ, μὴ δὴ με πολὺν χρόνον ἐνθάδ' ἔρυκε.
καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοὶ γ' ἀνεχοίμην 595

ἤμεινος, οὐδέ κέ μ' οἶκον ἔλοι πόθος οὐδὲ τοκήων
 αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων
 τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι
 ἐν Πύλῳ ἡγαθέῃ· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.
 δῶρον δ' ὅττι κέ μοι δοίης, κεμήλιον ἔστω· 600
 ἵππους δ' εἰς Ἰθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ
 ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίοιο ἀνάσσεις
 εὐρέος, ᾧ ἐνὶ μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον
 πυροὶ τε ζεαί τ' ἦδ' εὐρυφυῆς κρῖ λευκόν.
 ἐν δ' Ἰθάκῃ οὔτ' ἄρ' ὁρόμοι εὐρέες οὔτε τι λειμών· 605
 αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.
 οὐ γάρ τις νήσων ἱππήλατος οὐδ' εὐλείμων,
 αἱ θ' ἀλὶ κεκλίαςται· Ἰθάκῃ δέ τε καὶ περὶ πασέων.'

*Ὡς φάτο, μεῖδῃσεν δὲ βοὴν ἀγαθὸς Μενέλαος,
 χειρὶ τέ μιν κατέρεξε νῆπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν. 610

'Αἵματός εἰς ἀγαθοῖο, φίλον τέκος, οἳ' ἀγορεύεις·
 τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ.
 δῶρων δ', ὅσ' ἐν ἐμῷ οἴκῳ κεμήλια κεῖται
 δώσω ὃ κάλλιστον καὶ τιμηέστατόν ἐστι
 δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 615
 ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράσνται·
 ἔργον δ' Ἠφαίστοιο· πόρεν δέ ἐ Φαῖδμος ἥρως,
 Σιδονίων βασιλεὺς, ὅθ' ἐὸς δόμος ἀμφεκάλυψε
 κεῖσέ με ροστήσαντα· τεῖν δ' ἐθέλω τόδ' ὑπάσσαι.'

*Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 620
 [δαιτυμόνες δ' ἐς δώματ' ἴσαν θεῖον βασιλῆος.
 οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εἰήτορα οἶνον·
 σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον.
 ὥς οἱ μὲν περὶ δεῖπνον ἐπὶ μεγάροισι πέοντο],

The scene changes to the palace of Odysseus.

*ἡσιτῆρες δὲ πάρειθεν Ὀδυσσεὺς μεγάροιο 625

δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες,
 ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.
 Ἄντινοος δὲ καθήστο καὶ Εὐρύμαχος θεοειδῆς,
 ἄρχοι μνηστήρων, ἀρετῇ δ' ἔσαν ἔσοχ' ἄριστοι.
 τοῖς δ' υἱὸς Φρονόιο Νοήμων ἐγγύθεν ἔλθων 630
 Ἄντινοον μύθοισιν ἀνειρόμενος προσέειπεν·

The departure of Telemachus is announced to the suitors.

‘Ἄντινο’, ἣ ρά τι ἴδμεν ἐνὶ φρεσὶν, ἥε καὶ οὐκί,
 ὅππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθόεντος;
 νῆά μοι οἴχεται ἄγων· ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς
 Ἥλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι 635
 δώδεκα θήλειαι, ὑπὸ δ' ἡμίλοιοι ταλαεργοὶ
 ἀδμήτεσ' τῶν κέν τιν' ἐλασσάμενος δαμασαίμην.'

‘Ὡς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο
 ἐς Πύλον οἴχεσθαι Νηληΐον, ἀλλὰ πον αὐτοῦ
 ἀγρῶν ἢ μήλοισι παρέμμεναι, ἥε συβώτῃ. 640

Τὸν δ' αὖτ' Ἄντινοος προσέφη, Εὐπείθεος υἱός·
 ‘νημερτές μοι ἔνισπε, πότ' ὥχεται καὶ τίνας αὐτῷ
 κοῦροι ἔποιτ'; Ἰθάκης ἐξαίρετοι, ἣ ἐοὶ αὐτοῦ
 θῆτές τε δμῶές τε; δύναιτό κε καὶ τὸ τελέσσαι.
 καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ, 645
 ἢ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,
 ἥε ἐκῶν οἱ δῶκας, ἐπεὶ προσπτύξατο μύθῳ.'

Τὸν δ' υἱὸς Φρονόιο Νοήμων ἀντίον ἤνδα·
 ‘αὐτὸς ἐκῶν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,
 ὅππότε ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ 650
 αἰτίζη; χαλεπὸν κεν ἀνήνασθαι δόσιν εἶη.
 κοῦροι δ' οἱ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,
 οἳ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντ' ἐνόησα
 Μέντορα, ἥε θεὸν, τῷ δ' αὐτῷ πάντα ἔφκει.
 ἀλλὰ τὸ θαυμάζω· ἴδον ἐνθάδε Μέντορα δῖον 651

χθίζον ὑπηροῖον. τότε δ' ἔμβη νηὶ Πύλονδε.'

ἽΩς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρὸς,
τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγήνωρ.
μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱὸς
[ἄχρύνμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην']

660

Antinous plots his destruction.

ἽΩ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη
Τηλεμάχῳ, ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.
ἐκ τοσσῶνδ' ἀέκητι νέος παῖς οἴχεται αὔτως,
νῆα ἐρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.
ἄρξει καὶ προτέρῳ κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ
Ζεὺς δλέσειε βίην, πρὶν ἡμῖν πῆμα φυτεῦσαι.
ἀλλ' ἄγ' ἐμοὶ δότε νῆα θοὴν καὶ εἰκοσ' ἑταίρους,
ὅφρα μιν αὐτὸν ἰόντα λοχῆσομαι ἠδὲ φυλάξω
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
ὥς ἂν ἐπισμυγερῶς ναυτῶλεται εἵνεκα πατρός.'

665

670

ἽΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.

Medon informs Penelope.

Οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος
μίθων, οὗς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμενον
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς
αἰλῆς ἐκτὸς ἑών· οἱ δ' ἐνδοθι μῆτιν ἔφαινον.
βῆ δ' ἱμεν ἀγγελέων διὰ δώματα Πηνελοπείρῃ
τὸν δὲ κατ' οἶδοῦ βάντα προσήϊδα Πηνελόπεια·

675

680

Ἰ Κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί;
ἦ εἰπέμεναι δμῳῇσιν Ὀδυσσῆος θείοιο
ἔργων παίσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;
μὴ μνηστεύσαντες μηδ' ἄλλοθ' ὁμιλήσαντες

ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν. 685
 οἳ θάμ' ἀγειρόμενοι βίοτον κατακείρετε πολλόν,
 κτῆσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν
 ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἔόντες,
 οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,
 οὔτε τινὰ ῥέξας ἐξαίσιον οὔτε τι εἰπὼν 690
 ἐν δῆμῳ· ἥ τ' ἐστὶ δίκη θεῶν βασιλῆων·
 ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοῖη.
 κεῖνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἐώργει.
 ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ αἰκέα ἔργα
 φαίνεται, οὐδέ τίς ἐστι χάρις μετόπισθ' εὐεργέων.' 695
 Τὴν δ' αὖτε προσέειπε Μῆδων, πεπνυμένα εἰδώς,
 ' αἱ γὰρ δὴ, βασιλεία, τόδε πλεῖστον κακὸν εἶη.
 ἀλλὰ πολὺν μείζον τε καὶ ἀργαλειώτερον ἄλλο
 μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων·
 Τηλέμαχον μεμάασι κατακτάμεν ὀξείῃ χαλκῷ 700
 οἴκαδε νισσόμενον· ὃ δ' ἔβη μετὰ πατρὸς ἀκουήν
 ἐς Πύλον ἡγαθήν ἢ δ' ἐς Λακεδαίμονα δῖαν.'

who is brokenhearted at the news.

*Ὡς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,
 δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τῷ δέ οἱ ὅσσε
 δακρυόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή. 705
 ὁψέ δέ δὴ μιν ἔπεσιν ἀμειβομένη προσέειπε·

'Κῆριξ, τίπτε δέ μοι παῖς οἴχεται; οὐδέ τί μιν χρεὼν
 νηῶν ὠκυπόρων ἐπιβαινέμεν, αἶθ' ἄλως ἵπποι
 ἀνδράσι γίγνονται, περόωσι δὲ πονλὶν ἐφ' ὑγρήν.
 ἦ ἵνα μὴδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται;' 710

Τὴν δ' ἡμείβετ' ἔπειτα Μῆδων πεπνυμένα εἰδώς,
 'οὐκ οἶδ' ἢ τίς μιν θεὸς ὥρορεν ἦε καὶ αὐτοῦ
 θυμὸς ἐφωρμήθη ἵμεν ἐς Πύλον, ὅφρα πύθηται
 πατρὸς ἐοῦ ἢ νόστον, ἢ ὅν τινα πότμον ἐπέσπεν.'

*Ὡς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος. 715

τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὔδ' ἄρ' ἔτ' ἔτλη
 δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,
 ἀλλ' ἄρ' ἐπ' οὐδοῦ Ἴζε πολυκμήτου θαλάμοιο
 οἶκτρ' ὀλοφυρομένη· περὶ δὲ δμῳαὶ μινύριζον
 πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν νέαι ἠδὲ παλαιαί. 720
 τῆς δ' ἀδινὸν γοόωσα μετηύδα Πηνελόπεια·

‘Κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν
 ἐκ πασέων, ὅσαι μοι ὁμοῦ τράφεν ἠδ' ἐγένοντο,
 ἣ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
 παντοίης ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 725
 [ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.]
 νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρεῖψαντο θύελλαι
 ἀκλέα ἐκ μεγάρων, οὐδ' ὀρμηθέντος ἄκουσα.
 σχέτλιαί, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη
 ἐκ λεχέων μ' ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ, 730
 ὅπποτε κείως ἔβη κοίλῃν ἐπὶ νῆα μέλαιναν.
 εἰ γὰρ ἐγὼ πιθόμην ταύτην ὁδὸν ὀρμαίνοντα,
 τῷ κε μάλ' ἢ κεν ἔμεινε, καὶ ἐσσίμενός περ ὁδοῖο,
 ἢ κέ με τεθυνηῖαν ἐνὶ μεγάροισιν ἔλειπεν.
 ἀλλὰ τις ὀτρηρῶς Δολίον καλέσειε γέροντα, 735
 δμῶ' ἐμὸν ὅν μοι ἔδωκε πατὴρ ἔτι δεῦρο κιούσῃ,
 καὶ μοι κῆπον ἔχει πολυδένδρεον, ὅφρα τάχιστα
 Λαέρτη τάδε πάντα παρεζόμενος καταλέξῃ,
 εἰ δὴ πού τινα κείως ἐνὶ φρεσὶ μῆτιν ὑφῆνας
 ἐξελθὼν λαοῖσιν ὁδύρεται, οἳ μεμάασιν 740
 ὃν καὶ Ὀδυσσῆος φθίψαι γόνον ἀντιθέοιο.’

At Eurycleia's advice, she prays for help to Athena.

Τὴν δ' αὖτε προσέειπε φίλη τροφός Εὐρύκλεια·
 ‘νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλεί χαλκῷ,
 ἣ ἔα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω·
 ἦδ' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὅσ' ἐκέλευε, 745

σῆτον καὶ μέθυ ἡδύ· ἐμεῦ δ' ἔλετο μέγαν ὄρκον
 μὴ πρὶν σοὶ ἑρέειν, πρὶν δωδεκάτην γε γενέσθαι
 ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθείτος ἀκοῖσαι,
 ὥς ἂν μὴ κλαίουσα κατὰ χροῶα καλὸν ἰάπτῃς.
 ἀλλ' ὑδρηναμένη, καθαρὰ χροῖ εἵμαθ' ἐλοῖσα, 750
 εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξίν
 εὖχε' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·
 ἦ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.
 μῆδ' ἐγέροντα κάκου κεκακωμένον· οὐ γὰρ οἶω
 πάγχυ θεοῖς μακάρεσσι γονῆν Ἀρκεισιάδῃα 755
 ἐχθέσθ', ἀλλ' ἔτι πού τις ἐπέσσεται ὅς κεν ἔχῃσι
 δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πύονας ἀγρούς.'

Ὡς φάτο, τῆς δ' εἴνυσε γόον, σχέθε δ' ὅσσε γόοιο.
 ἦ δ' ὑδρηναμένη, καθαρὰ χροῖ εἵμαθ' ἐλοῖσα,
 εἰς ὑπερῷ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν, 760
 ἐν δ' ἔθετ' οὔλοχύτας κανέω, ἡρᾶτο δ' Ἀθήνη·

Ἐκλῦθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 εἴ ποτέ τοι πολίμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς
 ἦ βοδὸς ἦ οἶος κατὰ πύονα μηρί' ἔκῃε,
 τῶν νῦν μοι μῆσαι, καὶ μοι φίλον νῖα σάωσον, 765
 μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας.'

Ὡς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρής.
 μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιάεντα·
 ὦδε δέ τις εἶπεςκε νέων ὑπερηνορέοντων·

Ἦ μάλα δὴ γάμον ὄμμι πολυμνήστη βασιλεια 770
 ἀρτύει, οὐδέ τι οἶδεν ὃ οἱ φόνος νῦν τέτυκται.'

Ὡς ἄρα τις εἶπεςκε, τὰ δ' οἶκ ἴσαν ὥς ἐτέτυκτο.
 τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε·

Δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε
 πάντας ὁμῶς, μή πού τις ἐπαγγείλῃσι καὶ εἴσω. 775
 ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν
 μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῶν.'

The ambush laid to await Telemachus.

Ὡς εἰπὼν ἐκρίνατ' ἐέλκοσι φῶτας ἀρίστους,
 βὰν δ' ἵεναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 νῆα μὲν οὖν πᾶμπρωτον ἄλδς βένθοσδε ἔρυσσαν, 780
 ἐν δ' ἱστόν τε τίθεντο καὶ ἱστία νηὶ μελαίνῃ,
 ἥρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισι
 [πάντα κατὰ μοῖραν· ἀνά θ' ἱστία λευκὰ πέτασσαν·]
 τεύχεα δέ σφ' ἥνεικαν ὑπέρθυμοι θεράποντες.
 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὤρμισαν, ἐκ δ' ἔβαν αὐτοί· 785
 ἔνθα δὲ δόρπον ἔλοντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.

Ἡ δ' ὑπερώῳ αὖθι περίφρων Πηνελόπεια
 κέϊτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἡδὲ ποτῆτος,
 ὀρμαίνουσ' ἢ οἱ θάνατον φύγοι υἱὸς ἀμύμων,
 ἢ ὃ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείη. 790
 ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὀμίλῳ
 δέισας, ὅπποτε μιν δόλιον περὶ κύκλον ἄγωσι,
 τόσσα μιν ὀρμαίνουσιν ἐπήλυθε νήδυμος ὕπνος·
 εὐδὲ δ' ἀνακλινθεῖσα, λίθεν δέ οἱ ἄψευα πάντα.

Athena cheers Penelope by sending a dream.

Ἐνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη· 795
 εἶδωλον ποίησε, δέμας δ' ἥικτο γυναικί,
 Ἴφθίμῃ, κούρῃ μεγαλήτορος Ἰκαρίοιο,
 τὴν Εὐμηλος ὄππῃ, Φερῆς ἐνὶ οἰκίᾳ ναίων.
 πέμπε δέ μιν πρὸς δῶματ' Ὀδυσσῆος θέλοιο,
 εἴως Πηνελόπειαν ὄδυρομένην, γοώωσαν, 800
 παύσειε κλαυθμοῖο γόοιό τε δακρυόεντος.
 ἐς θάλαμον δ' εἰσῆλθε παρὰ κληῖδος ἱμάντα,
 στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·
 'Εὐδεις, Πηνελόπεια, φίλον τετιημένη ἦτορ;
 οὐ μέν σ' οὐδὲ ἑῷσι θεοὶ ρεία ζῶντες 805

κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστι
σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτῆμενός ἐστι.'

Τὴν δ' ἡμείβετ' ἔπειτα περίφρων Πηνελόπεια,
ἥδ' οὐ μάλα κνώσσουσ' ἐν ὄνειρείῃσι πύλῃσιν·

‘Τίπτε, κασιγνήτη, δεῖρ' ἤλυθες; οὐ τι πάρος γε 810
πωλείαι, ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·
καί με κέλεαι παύσασθαι οἰζύος ἥδ' ὀδυνάων
πολλέων, αἷ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,
ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 815
[ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.]
νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηὸς,
νήπιος, οὔτε πόνων εὖ εἰδὼς οὔτ' ἀγοράων.
τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου.
τοῦ δ' ἀμφιτρομέω καὶ δεῖδια μή τι πάθῃσιν, 820
ἢ ὃ γε τῶν ἐνὶ δήμῳ, ἴν' οἴχεται, ἢ ἐνὶ πόντῳ·
δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανόωνται,
ἰέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἰκέσθαι.'

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον ἄμαυρόν·
‘θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δεῖδιθι λίην· 825
τοίῃ γάρ οἱ πομπὸς ἄμ' ἔρχεται, ἣν τε καὶ ἄλλοι
ἄνδρες ἡρήσαντο παρεστάμεναι, δύναται γὰρ,
Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἐλεαίρει·
ἢ νῦν με προέηκε τεῖν τάδε μυθήσασθαι.'

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 830
‘εἰ μὲν δὴ θεός ἐσσι, θεοῖό τε ἔκλυες αἰδῆς,
εἰ δ' ἄγε μοι καὶ κείνον οἰζυρὸν κατάλεξον,
ἢ που ἔτι ζῶει καὶ ὄρᾳ φάος ἡελίοιο,
ἢ ἤδη τέθνηκε καὶ εἰν Ἀἴδαο δόμοισι.'

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον ἄμαυρόν· 835
‘οὐ μὲν τοι κείνόν γε διηνεκέως ἀγορεύσω,
ζῶει ὃ γ', ἢ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'

ἌΩς εἰπὸν σταθμοῖο παρὰ κληῖδα λιάσθη
 ἐς πνοιὰς ἀνέμων· ἥ δ' ἐξ ὕπνου ἀνόρουσε
 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη, 840
 ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ.

The ship is stationed to intercept Telemachus.

Μνηστῆρες δ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
 Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.
 ἔστι δέ τις νῆσος μέσση ἀλλ' πετρήεσσα,
 μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης, 845
 Ἄστερις, οὐ μεγάλη· λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ
 ἀμφίδυμοι· τῇ τόν γε μένον λοχόωντες Ἀχαιοί.

ΟΔΥΣΣΕΙΑΣ Ε.

Ὀδυσσέως σχεδία.

**Athena in Olympus complains of the hard fate of
Odysseus.**

Ἦὼς δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο
ῶρνυθ', ἔν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσιν·
οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι
Ζεὺς ὑψιβρεμέτης, οὗ τε κράτος ἐστὶ μέγιστον.
τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὀδυσῆος
μνησαμένη· μέλε γάρ οἱ ἐὼν ἐν δώμασι νύμφης·
 'Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω
σκηπτουῆχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδώς·
ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι,
ὥς οὗ τις μέμνηται Ὀδυσσῆος θέλοιο
λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὧς ἥπιος ἦεν.
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων,
νύμφης ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη
ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
νῦν αὖ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμάδασιν
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουήν
ἐς Πύλον ἡγαθήν ἡδ' ἐς Λακεδαίμονα δῖαν.'·

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 'τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων;
 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,
 ὥς ἦ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών;
 Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γὰρ, 25
 ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἵκηται,
 μνηστήηρες δ' ἐν νηὶ παλιμπετέες ἀπονέωνται.'

Zeus despatches Hermes to Calypso's isle.

Ἡ ῥα, καὶ Ἑρμείαν, υἱὸν φίλον, ἀντίον ἤϋδα·
 'Ἑρμεία· σὺ γὰρ αὖτε τά τ' ἄλλα περ ἄγγελός ἐσσι·
 νύμφῃ ἐνπλοκάμφῃ εἰπεῖν νημερτέα βουλήν, 30
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται
 οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων·
 ἀλλ' ὃ γ' ἐπὶ σχεδὴς πολυδέσμου πῆματα πάσχων
 ἡματί κ' εἰκοστῷ Σχερίην ἐρίβωλον ἵκοιτο,
 Φαιήκων ἐς γαῖαν, οἳ ἀγχίθεοι γεγάασιν, 35
 οἳ κέν μιν περὶ κῆρι θεὸν ὥς τιμήσουσι,
 πέμψουσιν δ' ἐν νηὶ φίλην ἐς πατρίδα γαῖαν,
 χαλκὸν τε χρυσόν τε ἅλις ἐσθῆτά τε δούτες,
 πόλλ', ὅσ' ἂν οὔδ' ὅποτε Τροίης ἐξήρατ' Ὀδυσσεὺς,
 εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληΐδος αἴσαν. 40
 ὥς γάρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον καὶ ἐῖν ἐς πατρίδα γαῖαν.'

*Ὡς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργειφόντης.
 αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρὴν 45
 ἡδ' ἐπ' ἀπείρου γαῖαν ἅμα πνοιῆς ἀνέμοιο.
 εἴλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει
 ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει.
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργειφόντης.
 Πιερίην δ' ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ· 50

σεύατ' ἔπειτ' ἐπὶ κῦμα λάρῳ ὄρνιθι ἐοικῶς,
 ὅς τε κατὰ δεινούς κόλπους ἄλός ἀτρυγέτοιο
 ἰχθῦς ἀγρώσσω πυκινὰ πτερὰ δεύεται ἄλμῃ·
 τῷ ἵκελος πολέεσσι ὀχήσατο κύμασιν Ἑρμῆς.
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐοῦσαν, 55
 ἔνθ' ἐκ πόντου βὰς ἰοειδέος ἠπειρόνδε
 ἦεν, ὄφρα μέγα σπέος ἵκετο, τῷ ἔνι νύμφη
 ναῖεν εὐπλόκαμος· τὴν δ' ἐνδοθι τέτμεν ἐοῦσαν.
 πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόθι δ' ὁδμῇ
 κέδρου τ' εὐκεάτοιο θύου τ' ἀνὰ νῆσον ὁδῶδει 60
 δαιομένων· ἡ δ' ἐνδὸν αἰοιδιάουσ' ὀπὶ καλῇ,
 ἱστὸν ἐποιχομένη χρυσεῖη κερκίδ' ὕφαινε.
 ὕλη δὲ σπέος ἀμφὶ πεφύκει τηλεθόωσα,
 κλήθρη τ' αἴγειρός τε καὶ εὐώδης κυπάρισσος.
 ἔνθα δέ τ' ὄρνιθες τανυσίπτεροι εὐνάζοντο, 65
 σκῶπές τ' ἱρηκές τε τανύγλωσσοί τε κορῶναι
 εἰνάλιναι, τῇσιν τε θαλάσσια ἔργα μέμηλεν.
 ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο
 ἡμερὶς ἠβώωσα, τεθήλει δὲ ^ωσταφυλῆσι·
 κρῆναι δ' ἐξείης πύρρες ῥέον ὕδατι λευκῷ, 70
 πλησῖαι ἀλλήλων τετραμμέναι ἄλλυδις ἄλλη.
 ἀμφὶ δὲ λειμῶνες μαλακοὶ Ἴου ἠδὲ σελίνου
 θήλεον· ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν
 θηήσαιο ἰδὼν καὶ τερφθείη φρεσὶν ἦσιν.
 ἔνθα στὰς θεεῖτο διάκτορος ἀργειφόντης. 75
 αὐτὰρ ἐπειδὴ πάντα ἐῷ θηήσατο θυμῷ,
 αὐτίκ' ἄρ' εἰς εὐρὺ σπέος ἤλυθεν· οὐδέ μιν ἄντην
 ἠγνοίησεν ἰδοῦσα Καλυψὼ, δῖα θεάων,
 οὐ γάρ τ' ἀγνώτες θεοὶ ἀλλήλοισι πέλονται
 ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δώματα ναίει. 80
 οὐδ' ἄρ' Ὀδυσσῆα μεγαλήτορα ἐνδον ἔτετμεν,
 ἀλλ' ὃ γ' ἐπ' ἀκτῆς κλαίει καθήμενος, ἔνθα πάρος περ,

δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων
[πύντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων].

Ἑρμείαν δ' ἐρέεινε Καλυψώ, διὰ θεάων, 85
ἐν θρόνῳ ἰδρύσασα φαιινῶ, σιγαλόεντι·

Ἵππε μοι, Ἑρμεία χρυσόρραπι, εἰλήλουθας
αἰδοῖός τε φίλος τε; πάρος γε μὲν οὐ τι θαμίζεις.
αὔδα δ' τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύνamai τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν. 90
[ἀλλ' ἔπεο προτέρω, ἵνα τοι παρ ξείνια θείω.]

Ὡς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν
ἄμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.
αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος ἀργειφόντης.
αὐτὰρ ἔπει δειπνήσας καὶ ἦραρε θυμὸν ἐδώδῃ, 95
καὶ τότε δὴ μιν ἔπεσιν ἀμειβόμενος προσέειπεν·

He bids her to release Odysseus.

Ἐρωτᾷς μ' ἐλθόντα θεὰ θεόν· αὐτὰρ ἐγώ τοι
νημερτέως τὸν μῦθον ἐνισπῆσω· κέλεαι γάρ.
Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·
τίς δ' ἂν ἐκὼν τοσσόνδε διαδράμοι ἄλμυρὸν ὕδωρ 100
ἄσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἳ τε θεοῖσιν
ιερά τε ῥέζουσι καὶ ἐξαίτους ἐκατόμβας.
ἀλλὰ μάλ' οὐ πως ἔστι Διὸς νόον αἰγιόχοιο
οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἁλιῶσαι.
φησί τοι ἄνδρα παρεῖναι οἰζυρώτατον ἄλλων, 105
τῶν ἀνδρῶν οἳ ἄστν περί Πριάμοιο μάχοντο
εἰνάετες, δεκάτῳ δὲ πόλιν πέρσαντες ἔβησαν
οἴκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτουντο,
ἧ σφιν ἐπῶρσ' ἀνεμὸν τε κακὸν καὶ κύματα μακρά,
[ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι, 110
τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κῦμα πέλασσε.]
τὸν νῦν σ' ἠνώγει ἀποπεμπέμεν ὅττι τάχιστα·

οὐ γάρ οἱ τῇδ' αἴσα φίλων ἀπονόσφιν ὀλέσθαι,
 ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν.' 115

*Ὡς φάτο, ῥίγησεν δὲ Καλυψὼ, διὰ θεάων,
 καὶ μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·

Reluctantly the goddess consents.

Ἰσχύλιόι ἐστε, θεοὶ, ζηλήμονες ἕξοχον ἄλλων,
 οἳ τε θεαῖς ἀγάσθε παρ' ἀνδράσιν εὐνάζεσθαι
 ἀμφαδίην, ἣν τίς τε φίλον ποιήσεται ἀκόλῃην. 120

ὥς μὲν ὅτ' Ὀρίων' ἔλετο ῥοδοδάκτυλος Ἥως,
 τόφρα οἱ ἠγάσθε θεοὶ ῥεῖα ζῶντες,
 ἕως μιν ἐν Ὀρτυγίῃ χρυσόθρονος Ἀρτεμις ἀγνή
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνευ.
 ὥς δ' ὁπότ' Ἰασίωνι ἐυπλόκαμος Δημήτηρ, 125

ὦ θυμῷ εἴλασα, μίγῃ φιλότῃτι καὶ εὐνῇ
 νειῶ ἐνὶ τριπόλῳ· οὐδὲ δὴν ἦεν ἄπυστος
 Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῇτι κεραυνῷ.
 ὥς δ' αὖ νῦν μοι ἀγᾶσθε, θεοὶ, βροτὸν ἄνδρα παρεῖναι.
 τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα 130

οἶον, ἐπεὶ οἱ νῆα θοῇν ἀργῇτι κεραυνῷ
 Ζεὺς ἔλασας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.
 [ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
 τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κύμα πέλασσε.]
 τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἡδὲ ἔφασκον 135

θήσειν ἀθάνατον καὶ ἀγήρων ἥματα πάντα.
 ἀλλ' ἐπεὶ οὐ πως ἔστι Διὸς νόον αἰγιοόχοιο
 οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι,
 ἐβρέτω, εἴ μιν κείνος ἐποτρύνει καὶ ἀνώγει,
 πόντον ἐπ' ἀτρύγετον. πέμψω δέ μιν οὐ πῇ ἐγὼ γε· 140
 οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,

οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
αὐτὰρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,
ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἱκηται.'

Τὴν δ' αὖτε προσέειπε διάκτορος ἀργειφόντης·
'οὕτω νῦν ἀπόπεμπε, Διὸς δ' ἐποπίζεο μῆνιν,
μή πώς τοι μετόπισθε κοτεσσάμενος χαλεπήνῃ.'
'Ὡς ἄρα φωνήσας ἀπέβη κρατὺς ἀργειφόντης'

Calypso informs Odysseus, and bids him build a boat,

ἣ δ' ἐπ' Ὀδυσσῆα μεγαλήτορα πόντια νύμφη
ἦι', ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων.
τὸν δ' ἄρ' ἐπ' ἀκτῆς εὔρε καθήμενον· οὔδέ ποτ' ὅσσε
δακρυόφιν τέρσαντο, κατεΐβετο δὲ γλυκὺς αἰὼν
νόστον ὀδυρομένῳ, ἐπεὶ οὐκέτι ἦνδανε νύμφη.
ἀλλ' ἦ τοι νύκτας μὲν λαύεσκεν καὶ ἀνάγκη
ἐν σπέσσι γλαφυροῖσι παρ' οὐκ ἐθέλων ἐθελούσῃ·
ἥματα δ' ἐν πέτρῃσι καὶ ἠιόνεσσι καθίζων
[δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων]
πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.
ἀγχοῦ δ' ἰσταμένη προσεφώνεε διὰ θεάων·

'Κάμμορε, μή μοι ἔτ' ἐνθάδ' ὀδύρεο, μηδὲ τοι αἰὼν
φθινέτω· ἦδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω.
ἀλλ' ἄγε δούρατα μακρὰ ταμὼν ἀρμόζεο χαλκῷ
εὐρείαν σχεδίην· ἀτὰρ ἱκρία πῆξαι ἐπ' αὐτῆς
ἱψοῦ, ὥς σε φέρησιν ἐπ' ἡεροειδέα πόντον.
αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν
ἐνθήσω μενοεικέ', ἃ κέν τοι λιμὸν ἐρύκοι,
εἷματά τ' ἀμφιέσω, πέμψω δέ τοι οἶρον ὅπισθεν,
ὥς κε μάλ' ἀσκηθῆς σὴν πατρίδα γαῖαν ἱκηαι,
αἷ κε θεοὶ γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
οἳ μὲν φέρτεροί εἰσι νοῆσαι τε κρῆναί τε.'

*Ως φάτο, ῥίγησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Ἄλλο τι δὴ σὺ, θεᾶ, τόδε μήδεαι οἷδέ τι πομπήν,
ἧ με κέλειαι σχεδίῃ περάαν μέγα λαῖτμα θαλάσσης,
δεινόν τ’ ἀργαλέον τε· τὸ δ’ οὐδ’ ἐπὶ νῆες εἶσαι 175
ὠκύποροι περόωσιν, ἀγαλλόμεναι Διὸς οἴρῳ.
οὐδ’ ἂν ἐγὼν ἀέκητι σέθεν σχεδίῃς ἐπιβαίην,
εἰ μή μοι τλαίης γε, θεᾶ, μέγαν ὄρκον ὁμόσσαι
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.’

*Ως φάτο, μεῖδῃσεν δὲ Καλυψώ, δῖα θεάων, 180
χειρί τέ μιν κατέρεξεν ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν·

‘Ἡ δὴ ἀλιτρός γ’ ἐσσί καὶ οὐκ ἀποφώλια εἰδὼς,
οἶον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι.
ἴστω νῦν τόδε γαῖα καὶ οἶρανὸς εἰρὺς ὕπερθε
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος 185
ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
μή τί σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.
ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἅσθ’ ἂν ἐμοί περ
αὐτῇ μηδοίμην, ὅτε με χρειῶ τόσον ἴκοι·
καὶ γὰρ ἐμοί νόος ἐστὶν ἐναΐσιμος, οὔδέ μοι αὐτῇ 190
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ’ ἐλεήμων.’

*Ως ἄρα φωνήσας ἠγήσατο δῖα θεάων
καρπαλίμως· ὃ δ’ ἔπειτα μετ’ ἶχνια βαῖνε θεοῖο.
ἴξον δὲ σπείους γλαφυρὸν θεὸς ἦδὲ καὶ ἀνὴρ,
καί ῥ’ ὃ μὲν ἐνθα καθέζετ’ ἐπὶ θρόνου ἐνθεν ἀνέστη 195
Ἑρμείας, νύμφη δ’ ἐτίθει πάρα πᾶσαν ἐδωδὴν,
ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν·
αὐτῇ δ’ ἀντίον ἴζεν Ὀδυσσεύς θεόιο,
τῇ δὲ παρ’ ἀμβροσίην δμῳαὶ καὶ νέκταρ ἔθηκαν.
οἱ δ’ ἐπ’ ὀνειάθ’ ἐτοῖμα προκείμενα χεῖρας ἱαλλον. 200
αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἦδὲ ποτήτος,
τοῖς ἄρα μύθων ἦρχε Καλυψώ, δῖα θεάων·

though she would fain keep him with her.

‘Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,
οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν
αὐτίκα νῦν ἐθέλεις λέναι; σὺ δὲ χαῖρε καὶ ἔμπης, 205
εἴ γε μὲν εἰδείης σῆσι φρεσὶν ὅσσα τοι αἴσα
κῆδέ’ ἀναπλῆσαι, πρὶν πατρίδα γαῖαν ἰκέσθαι,
ἐνθάδε κ’ αἴθι μένων παρ’ ἐμοὶ τόδε δῶμα φυλάσσοις
ἄθανάτος τ’ εἴης, ἰμειρόμενός περ ἰδέσθαι
σὴν ἄλοχον, τῆς αἰὲν ἐέλδεται ἥματα πάντα. 210
οὐ μὲν θην κέλῃς γε χερείων εὖχομαι εἶναι,
οὐ δέμας, οὐδὲ φυὴν, ἐπεὶ οὐ πῶς οὐδὲ ἔοικε
θνητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίζειν.’

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
‘πότνα θεὰ, μή μοι τόδε χῶεο· οἶδα καὶ αὐτὸς 215
πάντα μάλ’, οὔνεκα σεῖο περίφρων Πηνελόπεια
εἶδος ἀκιδνοτέρῃ μέγεθός τ’ εἰσάντα ἰδέσθαι·
ἦ μὲν γὰρ βροτός ἐστι, σὺ δ’ ἀθάνατος καὶ ἀγήρως.
ἀλλὰ καὶ ὧς ἐθέλω καὶ ἐέλδομαι ἥματα πάντα
οἴκαδ’ ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι. 220
εἰ δ’ αὖ τις ῥαίῃσι θεῶν ἐνὶ οἴνοπι πόντῳ,
τλήσομαι ἐν στήθεσσι νύχτων ταλαπενθέα θυμόν·
ἤδη γὰρ μάλα πόλλ’ ἔπαθον καὶ πόλλ’ ἐμύγησα
κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.’

‘Ὡς ἔφατ’, ἥελιος δ’ ἄρ’ ἔδυν καὶ ἐπὶ κνέφας ἦλθεν· 225
ἐλθόντες δ’ ἄρα τῷ γε μυχῶ σπείλους γλαφυροῖο
τερπέσθην φιλότῃτι, παρ’ ἀλλήλοισι μένοντες.

The boat-building.

Ἦμος δ’ ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
αὐτίχ’ ὃ μὲν χλαῖνάν τε χιτῶνά τε ἔννυτ’ Ὀδυσσεύς,
αὐτὴ δ’ ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη, 230

λεπτόν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱξυῖ
 καλὴν χρυσεῖην· κεφαλῇ δ' ἐφύπερθε καλύπτρην·
 καὶ τότε Ὀδυσσεῖι μεγαλήτορι μήδετο πομπήν.
 δῶκέν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμῃσι,
 χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ 235
 στείλειδον περικαλλὲς ἐλάινον, εὖ ἐναρτηρός·
 δῶκε δ' ἔπειτα σκέπαρνον εὐξοον· ἦρχε δ' ὁδοῖο
 νήσου ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει,
 κλήθρη τ' αἰγειρός τ', ἐλάτῃ τ' ἦν οὐρανομήκης,
 αὔα πάλαι, περίκηλα, τὰ οἱ πλώοιεν ἐλαφρῶς. 240
 αὐτὰρ ἐπειδὴ δεῖξ' ὅθι δένδρεα μακρὰ πεφύκει,
 ἣ μὲν ἔβη πρὸς δῶμα Καλυψῶ, δῖα θεάων,
 αὐτὰρ ὃ τάμνετο δοῦρα· θοῶς δέ οἱ ἦνυτο ἔργον.
 εἴκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ,
 ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἵθυνεν. 245
 τόφρα δ' ἔνεικε τέρετρα Καλυψῶ, δῖα θεάων·
 τέτρηνεν δ' ἄρα πάντα καὶ ἤρμοσεν ἀλλήλοισι,
 γόμφοισιν δ' ἄρα τήν γε καὶ ἁρμονίῃσιν ἄρασεν.
 ὅσσον τίς τ' ἔδαφος νηὸς τορνῶσεται ἀνὴρ
 φορτίδος εὐρείης, εὖ εἰδὼς τεκτοσυνάων, 250
 τόσσον ἔπ' εὐρείαν σχεδὴν ποιήσατ' Ὀδυσσεύς.
 ἱκρία δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι,
 ποίει· ἀτὰρ μακρῇσιν ἐπηγκενίδεσσι τελεύτα.
 ἐν δ' ἱστὸν ποίει καὶ ἐπὶ κριον ἄρμενον αὐτῷ·
 πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὅφρ' ἱθύνοι. 255
 φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσύνῃσι
 κύματος εἴλαρ ἔμεν· πολλὴν δ' ἐπεχεύατο ἔλῃν.
 τόφρα δὲ φάρε' ἔνεικε Καλυψῶ, δῖα θεάων,
 ἱστία ποιήσασθαι· ὃ δ' εὖ τεχνήσατο καὶ τὰ
 ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ, 260
 μοχλοῖσιν δ' ἄρα τήν γε κατείρυσεν εἰς ἅλα δῖαν.

Odysseus starts from Ogygia.

Τέτρατον ἡμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα·
 τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου διὰ Καλυψῶ,
 εἵματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.
 ἐν δέ οἱ ἄσκον ἔθηκε θεὰ μέλανος οἴνοιο 265
 τὸν ἕτερον, ἕτερον δ' ἔδατος μέγαν, ἐν δὲ καὶ ἦα
 κωρύκῳ· ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλά·
 οὖρον δὲ προέηκεν ἀπήμονά τε λιαρὸν τε.
 γηθόσυνος δ' οὖρῳ πέτασ' ἰστία διῶς Ὀδυσσεύς.
 αὐτὰρ ὁ πηδαλίῳ ἰθύνετο τεχνηέντως 270
 ἤμενος· οἷδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε
 Πηληιάδης τ' ἐσορῶντι καὶ ὄψε' δύνοντα Βοώτην
 Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,
 ἣ τ' αὐτοῦ στρέφεται καὶ τ' Ὠρίωνα δοκεῖει,
 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο· 275
 τὴν γὰρ δὴ μιν ἄνωγε Καλυψῶ, διὰ θεάων,
 ποντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.
 ἑπτὰ δὲ καὶ δέκα μὲν πλέεν ἡματα ποντοπορεύων,
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα
 γαίης Φαιήκων, ὅθι τ' ἄγχιστον πέλεν αὐτῷ· 280
 εἵσατο δ' ὥς ὅτε ῥινὸν ἐν ἡεροιδεῖ πόντῳ.

Poseidon sees him, raises a storm and wrecks him.

Τὸν δ' ἐξ Αἰθιοπῶν ἀνιῶν κρείων ἐνοσίχθων
 τηλόθεν ἐκ Σολύμων ὀρέων ἶδεν· εἷσατο γάρ οἱ
 πόντον ἐπιπλώων· ὁ δ' ἐχώσατο κηρόθι μᾶλλον,
 κινήσας δὲ κάρη προτὶ ὄν μυθήσατο θυμόν· 285
 ὦ πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως
 ἀμφ' Ὀδυσῆϊ ἐμεῖο μετ' Αἰθιοπέσσιιν ἐόντος,
 καὶ δὴ Φαιήκων γαίης σχεδὸν, ἐνθα οἱ αἶσα
 ἐκφυγέειν μέγα πείραρ διζύος, ἣ μιν ἱκάνει·
 ἀλλ' ἔτι μὲν μὲν φημι ἔδην ἐλάαν κακότητος· 290

*Ως εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον
 χερσὶ τρίαιναν ἑλών· πάσας δ' ὀρόθυνεν ἀέλλας
 παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οἰρανόθεν νύξ.
 σὺν δ' Εὐρὸς τε Νότος τ' ἔπασσε Ζέφυρός τε δυσαῆς 295
 καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.
 καὶ τότε Ὀδυσσεύς λυτο γούνατα καὶ φίλον ἦτορ,
 ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν·

ἴΩ μοι ἐγὼ δειλὸς, τί νῦ μοι μήκιστα γένηται;
 δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, 300
 ἢ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαῖαν ἰκέσθαι,
 ἄλγε' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται,
 οἷοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν
 Ζεὺς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἅελλαι
 παντοίων ἀνέμων. νῦν μοι σῶς αἰπὺς ὄλεθρος. 305
 τρισμάκαρες Δαναοὶ καὶ τετράκις, οἳ τότε ὄλοντο
 Τροίῃ ἐν εὐρείῃ, χάριν Ἀτρεΐδῃσι φέροντες.
 ὥς δὴ ἐγὼ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν
 ἡματι τῷ ὅτε μοι πλεῖστοι χαλκήρεα δοῦρα
 Τρῶες ἐπέρριψαν περὶ Πηλεΐωνι θανόντι. 310
 τῷ κ' ἔλαχον κτερέων, καὶ μεν κλέος ἦγον Ἀχαιοί·
 νῦν δέ με λευγαλέῳ θανάτῳ εἴμαρτο ἀλῶναι·

*Ως ἄρα μιν εἰπόντ' ἔλασεν μέγα κῆμα κατ' ἄκρης,
 δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδὴν ἐλέλιξε.
 τῆλε δ' ἀπὸ σχεδῆς αὐτὸς πέσσε, πηδάλιον δὲ 315
 ἐκ χειρῶν προέηκε· μέσον δέ οἱ ἱστὸν ἔαξε
 δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,
 τηλοῦ δὲ σπείρου καὶ ἐπὶ κριον ἔμπεσε πόντῳ.
 τὸν δ' ἄρ' ὑπόβρυχα θῆκε πολλὸν χρόνον, οὐδ' ἐδυνάσθη
 αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κίματος ὀρμῆς· 320
 εἴματα γάρ ῥ' ἐβάρυνε, τὰ οἱ πόρε δῖα Καλυψώ.
 ὁψὲ δὲ δὴ ῥ' ἀνέδνυ, στόματος δ' ἐξέπτυσεν ἄλμην

πικρὴν, ἣ οἱ πολλὰ ἀπὸ κρατὸς κελάρυζεν.
 ἀλλ' οἷδ' ὥς σχεδὴς ἐπελήθετο, τειρόμενός περ,
 ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβειτ' αὐτῆς, 325
 ἐν μέσση δὲ καθίζε τέλος θανάτου ἀλεείνων.
 τὴν δ' ἐφόρει μέγα κῆμα κατὰ ῥόον ἔνθα καὶ ἔνθα.
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης φορέησιν ἀκάνθας
 ἄμ πεδίου, πυκιναὶ δὲ πρὸς ἀλλήλησιν ἔχονται,
 ὥς τὴν ἄμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα 330
 ἄλλοτε μὲν τε Νότος Βορέῃ προβάλεσκε φέρεσθαι,
 ἄλλοτε δ' αὖτ' Εὔρος Ζεφύρῳ εἵξασκε διώκειν.

Leucothea pities him, and gives him her wimple for a
 life-buoy.

Τὸν δὲ ἶδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνῶ,
 Λευκοθέη, ἣ πρὶν μὲν ἔην βροτὸς αὐδήεσσα,
 νῦν δ' ἀλὸς ἐν πελάγεσσι θεῶν ἔξ ἔμμορε τιμῆς. 335
 ἣ ῥ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα·
 [αἰθυλή δ' εἰκυῖα ποτῇ ἀνεδύσετο λίμνης,]
 ἴξε δ' ἐπὶ σχεδὴς πολυδέσμου εἵπέ τε μῦθον·
 'Κάμμορε, τίπτε τοι ὦδε Ποσειδάων ἐνοσίχθων
 ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340
 οὐ μὲν δὴ σε καταφθίσει, μάλα περ μενεαίνων.
 ἀλλὰ μάλ' ὦδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν·
 εἵματα ταῦτ' ἀποδὺς σχεδὴν ἀνέμοισι φέρεσθαι
 κάλλιπ', ἀτὰρ χεῖρεσσι νέων ἐπιμαίεο νόστου
 γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι. 345
 τῇ δὲ, τόδε κρήδεμνον ὑπὸ στέρνοιο τάνυσσαι
 ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὔδ' ἀπολέσθαι.
 αὐτὰρ ἐπὴν χεῖρεσσιν ἐφάψεται ἡπείροιο,
 ἄψ ἀπολυσάμενος βαλέειν εἰς οἶνοπα πόντον
 πολλὸν ἀπ' ἡπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι.' 350
 'Ὡς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,

αὐτὴ δ' ἄψ ἔς πόντον ἐδύσετο κυμαίνοντα
 αἰθυίῃ εἰκυῖα· μέλαν δέ ἑ κῦμα κάλυψεν.
 αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὀδυσσεὺς,
 ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν· 355

‘ὦ μοι ἐγὼ, μή τίς μοι ὑφαίνησιν δόλον αὔτε
 ἀθανάτων, ὃ τέ με σχεδὴς ἀποβῆναι ἀνώγει.
 ἀλλὰ μάλ' οὐ πω πείσομ', ἐπεὶ ἐκὰς ὀφθαλμοῖσι
 γαῖαν ἐγὼν ἰδόμεν, ὅθι μοι φάτο φύξιμον εἶναι.
 ἀλλὰ μάλ' ὦδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον· 360
 ὄφρ' ἂν μὲν κεν δοῦρατ' ἐν ἁρμονίῃσιν ἀρήρη,
 τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχων·
 αὐτὰρ ἐπὴν δὴ μοι σχεδίην διὰ κῦμα τινάξῃ,
 νήξομ', ἐπεὶ οὐ μὲν τι πάρα προνοῆσαι ἄμεινον.’

Εἶος ὁ ταῖθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 365
 ὥρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων,
 δεινὸν τ' ἀργαλέον τε, κατηρεφές, ἤλασε δ' αὐτόν.
 ὥς δ' ἄνεμος ζαῆς ἤλων θημῶνα τινάξῃ
 καρφαλέων, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλη,
 ὥς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεὺς 370
 ἄμφ' ἐνὶ δούρατι βαῖνε, κέληθ' ὥς ἵππον ἐλαύνων,
 εἴματα δ' ἐξαπέδυνε, τὰ οἱ πόρε διὰ Καλυψώ.
 αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,
 αὐτὸς δὲ πρηγὴς ἀλὶ κάππεσε, χεῖρε πετάσσας,
 νηχέμεναι μεμαώς· ἴδε δὲ κρείων ἐνοσίχθων, 375
 κινήσας δὲ κάρη προτὶ δὴν μυθήσατο θυμόν·

‘Οὔτω νῦν κακὰ πολλὰ παθὼν ἀλόω κατὰ πόντον,
 εἰς ὃ κεν ἀνθρώποισι διοτρεφέεσσι μιγῇης·
 ἀλλ' οὔδ' ὥς σε ἔολπα ὀνόσσεσθαι κακότητος.’

Ἦς ἄρα φωνήσας ἱμασεν καλλίτριχας ἵππους, 380
 ἔκετο δ' εἰς Αἰγᾶς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.

Athena stills the storm.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς, ἄλλ' ἐνόησεν·
 ἦ τοι τῶν ἄλλων ἀνέμων κατέδρησε κελεύθους,
 παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·
 ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κίματ' ἔαξεν, 385
 ἕως ὃ γε Φαιήκεσσι φιληρέτμοισι μιγείη
 διογενὴς Ὀδυσσεύς, θάνατον καὶ Κῆρας ἀλίξας.

Odysseus sights land, but finds the coast too dangerous,

Ἐνθα δ'ὲν νύκτας δύο τ' ἡματα κύματι πηγῷ
 πλάζετο, πολλὰ δέ οἱ κραδίη προτιόσσετ' ὀλεθρον.
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' ἦώς, 390
 καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαίσατο ἠδὲ γαλήνη
 ἐπλετο νηνεμίη, ὃ δ' ἄρα σχεδὸν εἰσίδε γαῖαν
 ὄξυ μάλα προῖδων, μεγάλου ὑπὸ κύματος ἀρθείς.
 ὥς δ' ὅτ' ἂν ἀσπᾶσιος βίσιος παῖδεσσι φανήη
 πατρός, ὅς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πάσχων, 395
 δηρὸν τηκόμενος, στυγερός δέ οἱ ἔχραε δαίμων,
 ἀσπᾶσιον δ' ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν,
 ὥς Ὀδυσῆ' ἀσπαστὸν εἰσατο γαῖα καὶ ὕλη,
 νῆχε δ' ἐπειγόμενος ποσὶν ἠπείρου ἐπιβῆναι.
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας, 400
 καὶ δὴ δοῦπον ἤκουσε ποτὶ σπιλάδεσσι θαλάσσης·
 ῥόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἠπείροιο
 δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἄλως ἄχιρ·
 οὐ γὰρ ἔσαν λιμένες νηῶν ὄχοι, οὐδ' ἐπιωγαί,
 ἀλλ' ἀκταὶ προβλήτες ἔσαν σπιλάδες τε πάγοι τε· 405
 καὶ τότε Ὀδυσσεὺς λῦτο γούνατα καὶ φίλον ἦτορ,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 ὦ μοι, ἐπεὶ δὴ γαῖαν ἀελπεία δῶκεν ἰδέσθαι

Ζεὺς, καὶ δὴ τόδε λαῖτμα διατμήξας ἐτέλεσσα,
 ἔκβασις οὗ πη φαίνεθ' ἄλως πολιοῦο θύραζε· 410
 ἔκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κῆμα
 βέβρυχεν ῥόθιον, λισσὴ δ' ἀναδέδρομε πέτρη,
 ἀγχιβαθὴς δὲ θάλασσα, καὶ οὗ πως ἔστι πόδεσσι
 στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·
 μή πῶς μ' ἐκβαίνοντα βάλλῃ λίθακι ποτὶ πέτρη 415
 κῆμα μέγ' ἀρπάξαν· μελέῃ δέ μοι ἔσσεται ὄρμη.
 εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἦν που ἐφεύρω
 ἡϊόνας τε παραπλήγας λιμένας τε θαλάσσης,
 δεῖδω μή μ' ἐξαῦτις ἀναρπάξασα θύελλα
 πόντον ἐπ' ἰχθυόεντα φέρῃ βαρέα στενάχοντα, 420
 ἢ τί μοι καὶ κῆτος ἐπισσεύῃ μέγα δαίμων
 ἐξ ἄλως, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτῃ·
 οἶδα γὰρ ὥς μοι ὁδῶδυσται κλυτὸς ἐννοσίγαιος.

Εἶτος ὁ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δέ μιν μέγα κῆμα φέρε τρηχεῖαν ἐπ' ἀκτὴν. 425
 ἔνθα κ' ἀπὸ ῥινοὺς δρύνφθη, σὺν δ' ὅστέ' ἀράχθη,
 εἰ μὴ ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη·
 ἀμφοτέρησι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης,
 τῆς ἔχετο στενάχων, εἰως μέγα κῆμα παρήλθε.
 καὶ τὸ μὲν ὥς ὑπάλυξε, παλιρρόθιον δέ μιν αὖτις 430
 πληῆξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ.
 ὥς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο
 πρὸς κοτυληδονόφιν πυκιναὶ λάιγγες ἔχονται,
 ὥς τοῦ πρὸς πέτρησι θρασειάων ἀπὸ χειρῶν
 ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κῆμα κάλυψεν. 435
 ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὦλετ' Ὀδυσσεὺς,
 εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.
 κύματος ἐξαναδὺς, τὰ τ' ἐρεύγεται ἡπειρόνδε,
 νῆχε παρῆξ, ἐς γαῖαν ὀρώμενος, εἴ που ἐφεύροι
 ἡϊόνας τε παραπλήγας λιμένας τε θαλάσσης. 4

till he swims up the mouth of the river,

ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο
ἔξε νέων, τῇ δὴ οἱ εἰσατο χώρος ἄριστος,
λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
ἔγνω δὲ προρέοντα καὶ εὗξάτο ὄν κατὰ θυμόν·

‘Κλῦθι, ἄναξ, ὅτις ἐσσί· πολίλλιστον δέ σ' ἰκάνω,
φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπὰς. 446

αἰδοῖός μὲν τ' ἐστὶ καὶ ἀθανάτοισι θεοῖσιν
ἀνδρῶν ὅς τις ἵκηται ἀλώμενος, ὥς καὶ ἐγὼ νῦν
σόν τε ῥόον σά τε γούναθ' ἰκάνω πολλὰ μογήσας.
ἀλλ' ἐλέαιρε, ἄναξ· ἰκέτης δέ τοι εὐχομαι εἶναι.’ 450

‘Ὡς φάθ', ὁ δ' αὐτίκα παῦσεν ἐὼν ῥόον, ἔσχε δὲ κῦμα,
πρόσθε δέ οἱποίησε γαλήνην, τὸν δ' ἐσάωσεν
ἐς ποταμοῦ προχοάς· ὁ δ' ἄρ' ἄμφω γούνατ' ἔκαμψε
χεῖράς τε στιβαράς· ἀλλὶ γὰρ δέδμητο φίλον κῆρ.
ᾧδεε δὲ χρῶα πάντα, θάλασσα δὲ κήκιε πολλή 455
ἂν στόμα τε ῥινάς θ'· ὁ δ' ἄρ' ἄπνευστος καὶ ἀνανδός
κεῖτ' ὀλιγηπελέων, κάματος δέ μιν αἰὼς ἴκανε.
ἀλλ' ὅτε δὴ ῥ' ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,
καὶ τότε δὴ κρήδεμνον ἀπὸ ἔο λῦσε θεοῖο.

καὶ τὸ μὲν ἐς ποταμόν ἀλιμνήεντα μεθῆκεν, 460
ἅψ δ' ἔφερεν μέγα κῆμα κατὰ ῥόον, αἶψα δ' ἄρ' Ἴνῳ
δέξατο χερσὶ φίλησιν· ὁ δ' ἐκ ποταμοῖο λιασθεὶς
σχολῶν ὑπεκλίνθη, κύσε δὲ ζείδωρον ἄρουραν·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὄν μεγαλήτορα θυμόν·

‘ὦ μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται;
εἰ μὲν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω, 466
μή μ' ἄμυδις στίβη τε κακὴ καὶ θῆλυς ἐέρση
ἐξ ὀλιγηπελέης δαμάσῃ κεκαφηότα θυμόν·
αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἡῶθι πρό.
εἰ δέ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὕλην 470

θάμνοις ἐν πυκινόισι καταδράθω, εἴ με μεθείη
 οἶγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθῃ,
 δεῖδω μὴ θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι.'

where he lands; and makes a bed of leaves under a
 thicket.

ὥς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι
 βῆ ῥ' ἴμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὗρεν 475
 ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους,
 ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλῆς, ὁ δ' ἐλαίης.
 τοὺς μὲν ἄρ' οὗτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων,
 οὗτε ποτ' ἠέλιος φαέθων ἀκτῖσιν ἔβαλλεν,
 οὗτ' ὄμβρος περάσκει διαμπερές· ὥς ἄρα πυκνοὶ 480
 ἀλλήλοισιν ἔφυν ἐπαμοιβαδῖς· οὗς ὑπ' Ὀδυσσεὺς
 δύσετ'. ἄφαρ δ' εὐνὴν ἐπαμήσατο χερσὶ φίλησιν
 εὐρείαν· φύλλων γὰρ ἔην χύσις ἥλιθα πολλή,
 ὅσσον τ' ἠὲ δύο ἠὲ τρεῖς ἄνδρας ἔρυσθαι
 ὦρῃ χειμερίῃ, εἰ καὶ μάλα περ χαλεπαῖνοι. 485
 τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεὺς,
 ἐν δ' ἄρα μέσση λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.
 ὥς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ
 ἀγροῦ ἐπ' ἐσχατιῇς, ᾧ μὴ πάρα γείτονες ἄλλοι,
 σπέρμα πυρὸς σώζων, ἵνα μὴ ποθεν ἄλλοθεν αὔῃ, 490
 ὥς Ὀδυσσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη
 ὕπνον ἐπ' ὄμμασι χεῦ', ἵνα μιν παύσειε τάχιστα
 δυσπονέος καμάτοιο, φίλα βλέφαρ' ἀμφικαλύψας.

ΟΔΥΣΣΕΙΑΣ Ζ.

Ὀδυσσεύς ἄφιξις εἰς Φαίακας.

Athena appears in a dream to Nausicaa.

Ὡς ὁ μὲν ξύθα καθεῦθε πολύτλας δῖος Ὀδυσσεὺς
ὑπνῷ καὶ καμάτῳ ἄρημένος· αὐτὰρ Ἀθήνη
βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,
οἳ πρὶν μὲν ποτ' ἔναιον ἐν εἰρυχόρῳ Ὑπερείῃ,
ἄγχοῦ Κυκλώπων, ἀνδρῶν ὑπερηνορεόιτων, 5
οἳ σφεας σινέσκοντο, βίῃφι δὲ φέρτεροι ἦσαν.
Ξυθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδῆς,
εἶσεν δὲ Σχερίῃ, ἐκὰς ἀνδρῶν ἀλφηστώων,
ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματα οἴκου,
καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσαι' ἀροίρας. 10
ἄλλ' ὁ μὲν ἤδη κηρὶ δαμεῖς Αἰδόςδε βεβήκει,
Ἀλκίνοος δὲ τότε ἦρχε, θεῶν ἅπο μήδεα εἰδώς.
τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις Ἀθήνη,
νόστον Ὀδυσσῆι μεγαλήτορι μητιόωσα.
βῆ δ' ἱμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κοίρῃ 15
κοιμᾶτ' ἀθανάτησι φνὴν καὶ εἶδος ὁμοίῃ,
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
πὰρ δὲ δὺ' ἀμφίπολοι, χαρίτων ἅπο κάλλος ἔχουσai,
σταθμοῖν ἐκάτερθε· θύραι δ' ἐπέκειντο φαειναί.
ἣ δ' ἀνέμον ὥς πνοιῇ ἐπέσσυτο δέμνια κούρης, 20
οτὴ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν,

εἰδομένη κούρη ναυσικλειτοῖο Δίμαντος,
ἥ οἱ ὀμηλική μὲν ἔην, κεχάριστο δὲ θυμῷ.
τῇ μιν λείψαμένη προσέφη γλαυκῶπις Ἀθήνη·

‘Ναυσικάα, τί νύ σ’ ὦδε μεθήμονα γείνατο μήτηρ; 25

εἴματα μὲν τοι κείται ἀκηδέα σιγαλόεντα,
σοὶ δὲ γάμος σχεδὸν ἔστιν, ἵνα χρή καλὰ μὲν αὐτὴν
ἐννυσθαι, τὰ δὲ τοῖσι παρασχεῖν οἳ κέ σ’ ἄγωνται.
ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
ἔσθλη, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ. 30

ἀλλ’ ἴομεν πλυνέουσai ἅμ’ ἡοῖ φαινομένηφι·
καὶ τοι ἐγὼ συνέριθος ἅμ’ ἔψομαι, ὅφρα τάχιστα
ἐντύναι, ἐπεὶ οὐ τοι ἔτι δὴν παρθένος ἔσσεαι·
ἤδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον
πάντων Φαιήκων, ὅθι τοι γένος ἔστί καὶ αὐτῇ. 35

ἀλλ’ ἄγ’ ἐπότρυνον πατέρα κλυτὸν ἡῶθι πρὸ
ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι, ἥ κεν ἄγρσι
ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
καὶ δὲ σοὶ ὦδ’ αὐτῇ πολὺν κάλλιον ἢ ἐπύδεσσιν
ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοῖ εἰσι πόληος.’ 40

Ἡ μὲν ἄρ’ ὥς εἰποῦσ’ ἀπέβη γλαυκῶπις Ἀθήνη
Οὐλυμπόνδ’, ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ
ἔμμεναι· οὔτ’ ἀνέμοισι τινάσσεται οὔτε ποτ’ ὄμβρῳ
δεύεται οὔτε χιῶν ἐπιπίλναται, ἀλλὰ μάλ’ αἴθρη
πέπταται ἀνέφελος, λευκῇ δ’ ἐπιδέδρομεν αἴγλη· 45
τῷ ἐνὶ τέρονται μάκαρες θεοὶ ἥματα πάντα.
ἐνθ’ ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

Nausicaa gets leave from her father and starts for the washing-tanks.

Αὐτίκα δ’ Ἡὼς ἦλθεν εὐθρονος, ἥ μιν ἔγειρε
Ναυσικάαν εὐπεπλον· ἄφαρ δ’ ἀπεθαύμασ’ ὄνειρον,
βῆ δ’ ἴμεναι κατὰ δῶμαθ’, ἵν’ ἀγγείλειε τοκεῦσι, 51

πατρὶ φίλῳ καὶ μητρὶ· κιχήσατο δ' εἶδον ἑόντας.
 ἡ μὲν ἐπ' ἐσχάρῃ ἦστο σὺν ἀμφιπόλοισι γυναιξίν,
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε
 ἐρχομένῳ ξύμβλητο μετὰ κλειτοῦς βασιλῆας
 ἐς βουλήν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί. 55
 ἡ δὲ μάλ' ἄγχι στᾶσα φίλον πατέρα προσέειπε·

‘Πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσειας ἀπήνην
 ὑψηλὴν εἵκυκλον, ἵνα κλυτὰ εἴματ' ἄγωμαι
 ἐς ποταμὸν πλυνέουσα, τά μοι ῥερνπωμένα κεῖται;
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρῶτοισιν ἑόντα 60
 βουλὰς βουλεύειν καθαρὰ χροὶ εἴματ' ἔχοντα.
 πέντε δέ τοι φίλοι νῆες ἐνὶ μεγάροις γεγάασιν,
 οἱ δὴ δ' ὀπυλόντες, τρεῖς δ' ἠΐθεοι θαλῆθυντες·
 οἱ δ' αἰεὶ ἐθέλουσι νεόπλута εἴματ' ἔχοντες
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.’ 65

ἽΩς ἔφατ'· αἶδετο γὰρ θαλερὸν γάμον ἐξονομήναι
 πατρὶ φίλῳ· ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·

‘Οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.
 ἔρχευ· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην
 ὑψηλὴν εἵκυκλον, ὑπερτερὴν ἀραρυῖαν.’ 70

ἽΩς εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο.
 οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν ἐύτροχον ἡμιονείην
 ὦπλεον, ἡμιόνους θ' ὑπαγον ζευξάν θ' ὑπ' ἀπήνην·
 κούρη δ' ἐκ θαλάμοιο φέρειν ἐσθῆτα φαεινήν·
 καὶ τὴν μὲν κατέθηκεν ἐνξέστῳ ἐπ' ἀπήνην, 75
 μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδὴν
 παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν
 ἀσκῷ ἐν αἰγείῳ· κούρη δ' ἐπεβήσετ' ἀπήνης.
 δῶκεν δὲ χρυσῆν ἐν ληκύθῳ ὑγρὸν ἔλαιον,
 εἴως χυτλώσαιο σὺν ἀμφιπόλοισι γυναιξίν. 80
 ἡ δ' ἔλαβεν μάστιγα καὶ ἥνία σιγαλόεντα,
 μάστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνουιν·

αἱ δ' ἄμοτον τανύοντο, φέρον δ' ἐσθήτα καὶ αὐτὴν,
οὐκ οἶην, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.

The washing of the linen and the ball-play.

Αἱ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλέ' ἴκοντο, 85
ἐνθ' ἢ τοι πλυνοὶ ἦσαν ἐπηετανοὶ, πολὺ δ' ὕδωρ
καλὸν ὑπεκπρορέει μάλα περ ῥυπόωντα καθῆραι,
ἐνθ' αἷ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης.
καὶ τὰς μὲν σεῦαν ποταμόν πάρα δινήεντα
τρώγειν ἄγρωστιν μελιηδέα· ταῖ δ' ἀπ' ἀπήνης 90
εἵματα χερσὶν ἔλοντο καὶ ἐσφόρεον μέλαν ὕδωρ,
στεῖβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι.
αὐτὰρ ἐπεὶ πλυνάν τε κάθηράν τε ῥύπα πάντα,
ἐξείης πέτασαν παρὰ θῖν' ἁλὸς, ἥχι μάλιστα
λαίγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα. 95
αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ
δεῖπνον ἔπειθ' εἶλοντο παρ' ὄχθησιν ποταμοῖο,
εἵματα δ' ἡελίοιο μένον τερσήμεναι αὐγῇ.
αὐτὰρ ἐπεὶ σίτου τάρφθεν δμῳαί τε καὶ αὐτῇ,
σφαίρῃ ταῖ δ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι· 100
τῇσι δὲ Ναυσικάα λευκώλενος ἤρχετο μολπῆς.
οἷη δ' Ἄρτεμις εἴσι κατ' οὔρεος ἰοχέαιρα,
ἢ κατὰ Τηϋγέτον περιμήκετον ἢ Ἐρύμανθον,
τερπομένη κάπροισι καὶ ὠκείης ἐλάφοισι·
τῇ δέ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο, 105
ἄγρονόμοι παίζουσι· γέγηθε δέ τε φρένα Λητώ·
πασάων δ' ὑπὲρ ἢ γε κάρη ἔχει ἠδὲ μέτωπα,
ρεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι·
ὥς ἢ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμῆς.

Odysseus wakes at the cry of the maidens,

Ἄλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι

ζεύξασ' ἡμιόνους πτύξασά τε εἵματα καλά,
 ἐνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
 ὥς Ὀδυσσεὺς ἔγροϊτο, ἴδοι τ' εὐώπιδα κούρην,
 ἣ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιο.

σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασίλεια·
 ἀμφιπόλου μὲν ἄμαρτε, βαθείη δ' ἔμβαλε δῖνῃ,
 αἱ δ' ἐπὶ μακρὸν ἄυσαν. ὁ δ' ἔγρετο δῖος Ὀδυσσεὺς,
 ἐζόμενος δ' ὠρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

“ὦ μοι ἐγὼ, τέων αὖτε βροτῶν ἐς γαῖαν ἱκάνω;
 ἦ ῥ' οἷ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
 ἦε φιλόξεινοι, καὶ σφιν νόος ἐστὶ θεουδής;
 ὥς τέ με κουράων ἀμφήλυθε θῆλυς αὐτῇ,
 νυμφάων, αἱ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα
 καὶ πηγὰς ποταμῶν καὶ πῖσεα ποιήεντα.

ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αἰδηέντων;
 ἄλλ' ἄγ', ἐγὼν αἶτος πειρήσομαι ἠδὲ ἰδωμαι.”

“ὦς εἰπὼν θάμνων ὑπεδύσετο δῖος Ὀδυσσεὺς,
 ἐκ πυκινῆς δ' ἔλης πτόρθον κλάσε χειρὶ παχείῃ
 φύλλων, ὥς ῥύσαιο περὶ χροῖ μήδεα φωτός.

βῆ δ' ἴμεν ὥς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθώς,
 ὅς τ' εἶσ' ὑόμενος καὶ ἀήμενος, ἐν δέ οἱ ὄσπε
 δαλεται· αὐτὰρ ὁ βουσί μετέρχεται ἢ δίσσιν·
 ἦε μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ
 μήλων πειρήσονται καὶ ἐς πυκινὸν δόμον ἐλθεῖν·

ὥς Ὀδυσσεὺς κοίρησιν ἐνπλοκάμοισιν ἔμελλε
 μίξεσθαι, γυμνός περ ἐών· χρειῶ γὰρ ἴκανε.

σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἄλμῃ,
 τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἡϊόνας προὔχούσας·
 οἷα δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη
 θάρτος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἴλετο χυλῶν.

στῇ δ' αὐτα σχομέτη· ὁ δὲ μερμήριζεν Ὀδυσσεὺς,
 ἣ γούνων λίσσοιτο λαβὼν εὐώπιδα κούρην,

ἢ αὐτως ἐπέεσσιν ἀποσταδὰ μείλιχίοισι
 λίσσοιτ', εἰ δείξειε πόλιν καὶ εἴματα δοίη.
 ὧς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, 145
 λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μείλιχίοισι,
 μή οἱ γούνα λαβόντι χολώσαιο φρένα κούρη.
 αὐτίκα μείλιχιον καὶ κερδαλέον φάτο μῖθον·

and comes forward and addresses Nausicaa.

‘Γουνοῖμαί σε, ἄνασσα· θεός νύ τις, ἢ βροτός ἐσσι·
 εἰ μὲν τις θεός ἐσσι, τοῖ οὔρανόν εἰρὸν ἔχουσιν, 150
 Ἄρτεμιδί σε ἐγὼ γε, Διὸς κοῖρη μέγαλοιο,
 εἰδός τε μέγεθός τε φυήν τ' ἄγχιστα εἶσκω·
 εἰ δέ τίς ἐσσι βροτῶν, τοῖ ἐπὶ χθονὶ ναιετάουσι,
 τρισμάκαρες μὲν σοὶ γε πατήρ καὶ πότνια μήτηρ,
 τρισμάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς 155
 αἰὲν εὐφροσύνησιν λαίνεται εἵνεκα σείο,
 λευσσόιτων τοιόνδε θάλος χορὸν εἰσοιχνεῖσαν.
 κεῖνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,
 ὅς κέ σ' ἐέδνοισι βρίσας οἰκόνδ' ἀγάγηται.
 οὐ γάρ πω τοιοῦτον ἴδον βροτὸν ὀφθαλμοῖσιν, 160
 οὔτ' ἄνδρ' οὔτε γυναικα· σέβας μ' ἔχει εἰσορόωντα.
 Δήλω δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ
 φοίνικας νέον ἔριος ἀνερχόμενον ἐνόησα·
 ἦλθον γὰρ καὶ κείσε, πολὺς δέ μοι ἔσπετο λαὸς
 τὴν ὁδὸν ἥ δὴ ἔμελλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι. 165
 ὧς δ' αὐτως καὶ κεῖνο ἰδὼν ἐτεθήπεια θυμῷ
 εἶν, ἐπεὶ οὐ πω τοῖον ἀνῆλυθεν ἐκ δόρυ γαίης,
 ὧς σέ, γύναι, ἄγαμαί τε τέθηπά τε δειδιὰ τ' αἰνῶς
 γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.
 χθιζὺς ἐεικοστῷ φύγον ἡματι οἶνοπα πόντον· 170
 τόφρα δέ μ' αἰεὶ κῆμ' ἐφόρει κραιπναί τε θύελλαι
 νήσου ἀπ' Ὠγυγίης· νῦν δ' ἐνθάδε κάββαλε δαίμων,

ὄφρα τί που καὶ τῇδε πάθω κακόν· οὐ γὰρ δῖω
 παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσιν πάροιθεν.
 ἀλλὰ, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας 175
 ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὐ τινα οἶδα
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.
 ἄστνυ δέ μοι δεῖξον, δὸς δέ ῥάκος ἀμφιβαλέσθαι,
 εἴ τί που εἶλιμα σπείρων ἔχεις ἐνθάδ' ἰούσα.
 σοὶ δέ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μετινῶς, 180
 ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὀπάσειαν
 ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,
 ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχῃτον
 ἀνὴρ ἢ δὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,
 χάρματα δ' εἰμενέτησι· μάλιστα δέ τ' ἔκλυον αὐτοί. 185

She answers him kindly and supplies his wants.

Τὸν δ' αὖ Νανσικᾶα λευκώλενος ἀντίον ἤρδα·
 'ξεῖν', ἐπεὶ οὔτε κακῶ οὔτ' ἄφρονι φωτὶ ἔοικας,
 Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,
 ἐσθλοῖς ἢ δὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἐκάστω·
 καὶ που σοὶ τάδ' ἔδωκε, σὲ δὲ χρὴ τεγλάμεν ἔμπης. 190
 νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἰκάγεις,
 οὔτ' οὖν ἐσθῆτος δευήσεαι οὔτε τευ ἄλλου,
 ὦν ἐπέοιχ' ἰκέτην ταλαπείριον ἀντιάσαντα.
 ἄστνυ δέ τοι δείξω, ἐρέω δέ τοι οὔνομα λαῶν.
 Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν, 195
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
 τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.'

Ἡ ῥα, καὶ ἀμφιπόλοισιν ἐνπλοκάμοισι κέλευσε·
 'στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;
 ἢ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200
 οἶκ' ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται,
 ὅς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται

ὥς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις. 235

ἔζετ' ἔπειτ' ἀπάνειθε κιῶν ἐπὶ θῖνα θαλάσσης,

κάλλει καὶ χάρισι στίλβειν· θηεῖτο δὲ κούρη.

δὴ ῥα τότε ἀμφιπόλοισιν ἐνπλοκάμοισι μετηῦδα·

Ἐκλῦτέ μεν, ἀμφύπολοι λευκώλενοι, ὅφρα τι εἴπω.

οὐ πάντων ἀέκῃτι θεῶν, οἳ Ὀλυμπον ἔχουσιν, 240

Φαιήκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισιν·

πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι,

νῦν δὲ θεοῖσιν ἔοικε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.

αἱ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη

ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μέμνειν. 245

ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρώσιν τε πόσιν τε·

Ὡς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἦδ' ἐπίθοντο,

παρ δ' ἄρ' Ὀδυσσῆϊ ἔθεσαν βρώσιν τε πόσιν τε.

ἦ τοι ὃ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεὺς

ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250

Αὐτὰρ Ναισικαὰ λευκώλενος ἄλλ' ἐνόησεν·

εἴματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,

ξεῦξεν δ' ἡμιόνους κρατερώνυχας, ἃν δ' ἔβη αὐτή.

ὦτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Nausicaa brings Odysseus with her, but bids him enter
the city alone.

Ὅρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἴμεν, ὅφρα σε πέμψω

πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἐνθα σέ φημι 256

πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.

ἀλλὰ μάλ' ὦδ' ἔρδειν· δοκέεις δέ μοι οὐκ ἀπινίσσειν·

ὅφρ' ἂν μὲν κ' ἀγροῖς ἴομεν καὶ ἔργ' ἀνθρώπων,

τόφρα σὶν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἄμαξαν 260

καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.

αὐτὰρ ἐπὴν πόλιος ἐπιβέλομεν ἦν πέρι πύργος

ὑψηλός, καλὸς δὲ λιμὴν ἐκάτερθε πόλεως,

λεπτή δ' εἰσίσθη· νῆες δ' ὁδὸν ἀμφιέλισσαι
 εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἐκάστω. 265
 ἔνθα δέ τέ σφ' ἀγορῇ, καλὸν Ποσειδήϊον ἄμφις,
 ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.
 ἔνθα δὲ νηῶν ὄπλα μελαινώων ἀλέγουσι,
 πείσματα καὶ σπεῖρα, καὶ ἀποξύνουσιν ἑρετμά.
 οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φαρέτρη, 270
 ἀλλ' ἱστοὶ καὶ ἑρετμὰ νεῶν καὶ νῆες εἶσαι,
 ἦσιν ἀγαλλόμενοι πολιὴν περόωσι θάλασσαν,
 τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω
 μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·
 καὶ νῦν τις ᾧδ' εἶπῃσι κακώτερος ἀντιβολήσας· 275
 ' τίς δ' ὅδε Ναυσικάα ἔπεται καλὸς τε μέγας τε
 ξεῖνος; ποῦ δέ μιν εὔρε; πόσις νῦν οἱ ἔσσεται αὐτῇ.
 ἦ τινά που πλαγχθέντα κομίσσατο ἦς ἀπὸ νηὸς
 ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινες ἐγγύθεν εἰσὶν·
 ἦ τίς οἱ εἰζαμένη πολυάρητος θεὸς ἦλθεν 280
 οἰρανόθεν καταβὰς, ἔξει δέ μιν ἡματα πάντα.
 βέλτερον, εἰ καὶ τή περ ἐποιχομένη πόσιν εὔρεν
 ἄλλοθεν· ἦ γὰρ τοῦσδε γ' ἀτιμάζει κατὰ δῆμον
 Φαίηκας, τοὶ μιν μνῶνται πολέες τε καὶ ἑσθλοί.
 ὥς ἐρέουσιν, ἐμοὶ δέ κ' ὀνειδέα ταῦτα γένοιτο. 285
 καὶ δ' ἄλλη νεμεσῶ, ἦ τις τοιαῦτά γε ῥέξοι,
 ἦ τ' ἄεκητι φῖλων πατρὸς καὶ μητρὸς ἐόντων,
 ἀνδράσι μίσγηται πρίν γ' ἀμφάδιον γάμον ἐλθεῖν.
 ξεῖνε, σὺ δ' ᾧδ' ἐμέθεν ξυνίει ἔπος, ὄφρα τάχιστα
 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο. 290
 δῆεις ἀγλαὸν ἄλσος Ἀθήνης ἄγχι κελείθου
 αἰγείρων· ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμών.
 ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖά τ' ἄλωή,
 τόσσον ἀπὸ πτόλιος ὕσσον τε γέγωνε βοήσας·
 ἐνθα καθεζόμενος μεῖναι χρόνον, εἰς ὃ κεν ἡμεῖς 295

ἄστυδε ἔλθωμεν καὶ ἱκώμεθα δώματα πατρός.
 αὐτὰρ ἐπὴν ἡμέας ἔλπη ποτὶ δώματ' ἀφίχθαι,
 καὶ τότε Φαιήκων ἴμεν εἰς πόλιν ἥδ' ἐρέεσθαι
 δώματα πατρός ἐμοῦ μεγαλήτορος Ἀλκινόοιο.
 ῥεῖα δ' ἀρίγνωτ' ἐστὶ καὶ ἂν πάις ἡγήσαιο 300
 νήπιος· οὐ μὲν γάρ τι εἰκότα τοῖσι τέτυκται
 δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο
 ἥρωος. ἀλλ' ὅπότ' ἂν σε δόμοι κεκίθωσι καὶ αἶλη,
 ὦκα μάλα μεγάροιο διελθέμεν, ὅφρ' ἂν ἴκηαι
 μητέρ' ἐμήν ἢ δ' ἦσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, 305
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα, θαῖμα ἰδέσθαι,
 κίονι κεκλιμένη· δμῳαὶ δέ οἱ εἴατ' ὀπισθεν.
 ἔνθα δὲ πατρός ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,
 τῷ ὃ γε οἶνοποτάζει ἐφήμενος ἀθάνατος ὥς.
 τὸν παραμειψάμενος μητρός ποτὶ γούνασι χεῖρας 310 -
 βάλλειν ἡμετέρης, ἵνα νόστιμον ἦμαρ ἴδῃαι
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.
 [εἰ κέν τοι κείνη γε φίλα φρονέῃσ' ἐνὶ θυμῷ,
 ἔλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἱέσθαι
 οἶκον ἐνκτίμενον καὶ σὴν εἰς πατρίδα γαῖαν.] 315

When they reach the city, Odysseus stops in the grove
of Athena.

Ὡς ἄρα φωνήσας ἴμασεν μᾶστιγι φαεινῇ
 ἡμιόνους· αἱ δ' ὦκα λίπον ποταμοῖο ῥέεθρα.
 αἱ δ' εὖ μὲν τρώχων, εὖ δὲ πλίσσονται πόδεσσιν.
 ἡ δὲ μάλ' ἠνιόχευεν, ὅπως ἅμ' ἐποίητο πεζοὶ
 ἀμφίπολοι τ' Ὀδυσσεύς τε· νόφ' δ' ἐπέβαλλεν ἱμάσθλην.
 δύσετό τ' ἥελιος, καὶ τοὶ κλυτὸν ἄλσος ἴκοντο 321
 ἱρὸν Ἀθηναίης, ἔν' ἅρ' ἔζετο δῖος Ὀδυσσεύς.
 αὐτίκ' ἔπειτ' ἠῤᾶτο Διὸς κούρῃ μεγάλῳ·
 Ἐκλῦθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνῃ·

νῦν δὴ πέρ μευ ἄκουσον, ἐπεὶ πάρος οὔ ποτ' ἄκουσας 325
ῥαιομένου, ὅτε μ' ἔρῃαιε κλυτὸς ἐννοσίγαιος.

δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἢ δ' ἐλεεινόν.'

ᾧ ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη·
αὐτῷ δ' οὔ πω φαίνεται ἐναντίη· αἶδετο γάρ ῥα
πατροκασίγνητον· ὁ δ' ἐπιζαφελῶς μενέαινεν 330
ἀντιθέῳ Ὀδυσῇι πάρος ἦν γαῖαν ἱκέσθαι.

ΟΔΥΣΣΕΙΑΣ Η.

Ὀδυσσεύος εἰσοδος πρὸς Ἀλκίνοον.

Nausicaa reaches her home.

Ὡς δὲ μὲν ἔνθ' ἡρᾶτο πολύτλας δῖος Ὀδυσσεύς,
κούρην δὲ προτὶ ἄστυ φέρειν μένος ἡμιόνοιν.
ἣ δ' ὅτε δὴ οὐ πατρὸς ἀγακλυτὰ δώμαθ' ἴκανε,
στήσεν ἄρ' ἐν προθύροισι, κασίγνητοι δὲ μιν ἀμφὶς
ἴσταντ' ἀθανάτοισι ἐναλγέγκιοι, οἳ ῥ' ὑπ' ἀπήνης
ἡμιόνους ἔλυνον ἐσθῆτά τε ἔσφερουν εἴσω.
αὐτὴ δ' ἐς θάλαμον ἐδὼν ἦιε· δαίε δὲ οἱ πῦρ
γρηῦς Ἀπειράη, θαλαμηπῶλος Εὐρυμέδουσα,
τήν ποτ' Ἀπείρηθεν νέες ἦγαγον ἀμφιέλισσαι·
Ἀλκινόω δ' αὐτὴν γέρας ἔξελον, οὐνεκα πᾶσι
Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὥς δῆμος ἄκουεν·
ἣ τρέφε Νausικάαν λευκώλενον ἐν μεγάροισιν.
ἣ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκύσκει.

Odysseus is met by Athena in the form of a young girl.

Καὶ τότε Ὀδυσσεὺς ὥρτο πόλινδ' ἵμεν· αὐτὰρ Ἀθήνη
πολλὴν ἡέρα χεῦε φίλα φρονέουσ' Ὀδυσῆι,
μή τις Φαιήκων μεγαθύμων ἀντιβολήσας
κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.
ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἑρηνύην,
ἔνθα οἱ ἀντεβόλησε θεὰ γλανκῶπις Ἀθήνη

παρθενικῇ εἰκυῖα νεήνιδι, κάλπιν ἐχούσῃ. 20

στῇ δὲ πρόσθ' αὐτοῦ· ὁ δ' ἀνείρετο δῖος Ὀδυσσεύς·

“ὦ τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο
 Ἀλκινόου, ὃς τοῖσδε μετ' ἀνθρώποισιν ἀνάσσει;
 καὶ γὰρ ἐγὼ ξεῖνος ταλαπείριος ἐνθάδ' ἱκάνω
 τηλόθεν ἐξ ἀπύης γαίης· τῷ οὗ τινα οἶδα 25
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ ἔργα νέμονται.”

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “τοιγὰρ ἐγὼ τοι, ξεῖνε πάτερ, δόμον ὅν με κελεύεις
 δεῖξω, ἐπεὶ μοι πατρὸς ἀμίμονος ἐγγύθι ναίει.
 ἀλλ' ἴθι σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἡγεμονεύσω· 30
 μηδὲ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε.
 οὐ γὰρ ξεῖνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,
 οὐδ' ἀγαπαζόμενοι φιλέουσ' ὃς κ' ἄλλοθεν ἔλθῃ.
 νηυσὶ θοῇσιν τοί γε πεποιθότες ὠκείῃσι
 λαῖτμα μέγ' ἐκπερόωσιν, ἐπεὶ σφισι δῶκ' ἐνοσίχθων· 35
 τῶν νέες ὠκεῖαι ὥσεί πτερὸν ἢ νόημα.”

Ὡς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη
 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἰχνία βαῖνε θεοῖο.
 τὸν δ' ἄρα Φαίηκες νανσικλυτοὶ οἷκ ἐνόησαν
 ἐρχόμενον κατὰ ἄστν διὰ σφέας· οὐ γὰρ Ἀθήνη 40
 εἶα ἐνπλόκαμος, δεινὴ θεὸς, ἣ ῥά οἱ ἀχλὺν
 θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ.
 θαύμαζεν δ' Ὀδυσσεὺς λιμένας καὶ νῆας εἰσας
 αὐτῶν θ' ἡρώων ἀγορὰς καὶ τείχεα μακρὰ
 ὑψηλὰ, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι. 45
 ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἴκοντο,
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·

She directs him to the house of Alcinous.

“Οὗτος δὴ τοι, ξεῖνε πάτερ, δόμος, ὃν με κελεύεις
 πεφραδέμεν· δῆεις δὲ διοτρεφέας βασιλῆας,

δαίτην δαινυμένους· σὺ δ' ἔσω κίε μηδέ τι θυμῷ 50
 τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων
 ἔργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.
 δέσποιναν μὲν πρῶτα κιχήσεται ἐν μεγάροισιν·
 Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκῆων
 τῶν αὐτῶν οἳ περ τέκον Ἀλκίνοον βασιλῆα. 55
 Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων
 γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,
 ὀπλοτάτη θυγάτηρ μεγαλήτορος Εὐρυμέδοντος,
 ὃς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασίλευεν.
 ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτὸς, 60
 τῇ δὲ Ποσειδάων ἐμίγη, καὶ ἐγένατο παῖδα
 Ναυσίθοον μεγάθυμον, ὃς ἐν Φαίηξιν ἀνασσε·
 Ναυσίθοος δ' ἔγεκεν Ῥηξήνορά τ' Ἀλκινόοον τε.
 τὸν μὲν ἄκουρον ἐόντα βάλ' ἀργυρότοξος Ἀπόλλων
 νυμφίον ἐν μεγάρῳ, μίαν οἴην παῖδα λιπόντα 65
 Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,
 καὶ μιν ἔτισ' ὥς οὐ τις ἐπὶ χθονὶ τίεται ἄλλη,
 ὅσσαι νῦν γε γυναῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.
 ὥς κένη περὶ κῆρι τετίμηται τε καὶ ἔστιν
 ἐκ τε φίλων παίδων ἐκ τ' αὐτοῦ Ἀλκινόοιο 70
 καὶ λαῶν, οἳ μὲν ῥα θεὸν ὥς εἰσορόωντες
 δειδέχεται μύθοισιν, ὅτε στείχῃσ' ἀνὰ ἄστυ.
 οὐ μὲν γάρ τι νόου γε καὶ αὐτῇ δείεσθαι ἐσθλοῦ·
 οἷσιν τ' εὖ φρονέησι καὶ ἀνδράσι νείκεα λύνει.
 εἰ κέν τοι κένη γε φίλα φρονέησ' ἐνὶ θυμῷ, 75
 ἐλπωρὴ τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον καὶ σῆν ἐς πατρίδα γαίαν.¹

Description of the palace and gardens of Alcinoüs.

¹Ὡς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη
 πόμπου ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατεινὴν,

ἴκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγνιαν Ἀθήνην, 80
 δῦνε δ' Ἐρεχθῆος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς
 Ἀλκινόου πρὸς δώματ' ἴε κλυτά· πολλὰ δέ οἱ κῆρ
 ὥρμαιν' ἰσταμένῳ, πρὶν χάλκεον οὐδὸν ἰκέσθαι.
 ὥς τε γὰρ ἠελίου αἶγλη πέλεν ἢ σελήνης
 δῶμα κάθ' ὑψερεφές μεγαλήτορος Ἀλκινόοιο. 85
 χάλκεοι μὲν γὰρ τοῖχοι ἐληλάδατ' ἔνθα καὶ ἔνθα,
 ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κυάνοιο·
 χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον·
 σταθμοὶ δ' ἀργύρεοι ἐν χαλκῷ ἕστασαν οὐδῶ,
 ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσή δὲ κορώνη. 90
 χρύσειοι δ' ἐκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,
 οὓς Ἥφαιστος ἔτευξεν ἰδυίῃσι πραπίδεσσι
 δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,
 ἀθανάτους ὄντας καὶ ἀγήρως ἥματα πάντα.
 ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατ' ἔνθα καὶ ἔνθα, 95
 ἐς μυχὸν ἐξ οὐδοῖο διαμπερές, ἔνθ' ἐνὶ πέπλοι
 λεπτοὶ ἐύνητοι βεβλήατο, ἔργα γυναικῶν.
 ἔνθα δὲ Φαιήκων ἡγήτορες ἐδριόωντο
 πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον.
 χρύσειοι δ' ἄρα κοῦροι ἐνδμήτων ἐπὶ βωμῶν 100
 ἕστασαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,
 φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι.
 πεντήκοντα δέ οἱ δμῳαὶ κατὰ δῶμα γυναῖκες
 αἱ μὲν ἀλετρεύουσι μύλης ἐπι μήλοπα καρπὸν,
 αἱ δ' ἰστοὺς ὑφύωσι καὶ ἡλάκατα στρωφῶσιν 105
 ἥμεναι, οἷά τε φύλλα μακεδνῆς αἰγείροιο·
 καιροσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.
 ὅσσον Φαίηκες περὶ πάντων ἱδριες ἀνδρῶν
 νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὥς δὲ γυναῖκες
 ἰστῶν τεχνῆσαι· περὶ γάρ σφισι δῶκεν Ἀθήνη 110
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς.

ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων
 τετράγνος· περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.
 ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθόωντα,
 ὄγχυαι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι 115
 συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι.
 τάων οὐ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει
 χείματος οἷδὲ θέρευσ, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ
 Ζεφυρίη πνείουσα τὰ μὲν φύει, ἅλλα δὲ πέσσει.
 ὄγχυη ἐπ' ὄγχυη γηράσκει, μῆλον δ' ἐπὶ μήλῳ, 120
 αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σύκῳ.
 ἔνθα δὲ οἱ πολύκαρπος ἁλωὴ ἐρρίζωται,
 τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ
 τέρσεται ἡελίῳ, ἑτέρας δ' ἄρα τε τρυγώωσιν,
 ἅλλας δὲ τραπέουσι· πάροιθε δέ τ' ὀμφακές εἰσιν 125
 ἄνθος ἀφιείσαι, ἕτεραι δ' ὑποπερκάζουσιν.
 ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νείατον ὄρχον
 παντοῖαι πεφύασιν, ἐπηετανὸν γανώωσαι·
 ἐν δὲ δύῳ κρῆναι ἢ μὲν τ' ἀνὰ κῆπον ἅπαντα
 σκίδνυται, ἢ δ' ἐτέρωθεν ὑπ' αὐλῆς οἰδὸν ἴησι 130
 πρὸς δόμον ὑψηλὸν, ὅθεν ὑδρεύοντο πολῖται.
 τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.

Odyseus appears in the midst and supplicates Arete.

Ἐνθα στὰς θηεῖτο πολύτλας δῖος Ὀδυσσεύς.
 αὐτὰρ ἐπειδὴ πάντα ἐῷ θηήσατο θυμῷ,
 καρπαλίμως ὑπὲρ οἰδὸν ἐβήσετο δώματος εἴσω. 135
 εἶρε δὲ Φαιήκων ἡγήτορας ἠδὲ μέδοντας
 σπένδοντας δεπάεσσιν ἐυσκόπῳ ἀργειφόντῃ,
 ᾧ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου.
 αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεὺς,
 πολλὴν ἡέρ' ἔχων, ἣν οἱ περίχευεν Ἀθήνη, 140
 ὅφρ' ἴκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.

ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεὺς,
καὶ τότε δὴ ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.
οἱ δ' ἄνεψ' ἐγένοντο δόμον κάτα φῶτα ἰδόντες,
θαύμαζον δ' ὁρώοντες· ὁ δὲ λιτάνευεν Ὀδυσσεύς· 145

· Ἀρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο,
σὸν τε πόσιν σά τε γούναθ' ἱκάνω πολλὰ μογήσας,
τούσδε τε δαιτυμόνας, τοῖσιν θεοὶ ὄλβια δοῖεν
ζῶέμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος
κτῆματ' ἐνὶ μεγάροισι γέρας θ' ὃ τι δῆμος ἔδωκεν. 150
αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἱκέσθαι
θᾶσσον, ἐπεὶ δὴ δηθὰ φίλων ἄπο πῆματα πάσχω.'

ᾧ εἰπὼν κατ' ἄρ' ἔζετ' ἐπ' ἐσχάρῃ ἐν κούρῃσι
παρ πυρί· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
ὁψὲ δὲ δὴ μετέειπε γέρων ἥρως Ἑχένης, 155
ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν
καὶ μύθοισι κέκαστο, παλαιά τε πολλὰ τε εἰδώς·
ὃ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπεν·

· Ἀλκίνο', οὐ μὲν τοι τόδε κάλλιον οὐδὲ ἔοικε,
ξεῖνον μὲν χαμαὶ ἦσθαι ἐπ' ἐσχάρῃ ἐν κούρῃσιν· 160
οἶδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.
ἄλλ' ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνου ἀργυροήλου
εἶσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον
οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῃ
σπείσομεν, ὃς θ' ἱκέτησιν ἅμ' αἰδοόλοισιν ὀπηδεῖ· 165
δόρπον δὲ ξείνῃ ταμὴν δότῳ ἔνδον ἐόντων.'

**Alcinous raises him from the hearth and sets food
before him,**

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,
χειρὸς ἐλὼν Ὀδυσῆα δαΐφρονα ποικιλομήτην
ῥωσεν ἀπ' ἐσχαρόφιν καὶ ἐπὶ θρόνου εἶσε φαεινοῦ,
νίδον ἀναστήσας ἀγαπήνορα Λαοδάμαντα, 170

ὅς οἱ πλησίον ἴξε, μάλιστα δέ μιν φιλέεσκε.
 χέρνιβα δ' ἑμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
 νύψασθαι· παρὰ δὲ ξεστήν ἐτάνυσσε τράπεζαν.
 σῆτον δ' αἰδοίῃ ταμὶν παρέθηκε φέρουσα,
 εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.
 αὐτὰρ ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς·
 καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·

175

‘ Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον
 πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῃ
 σπείσομεν, ὅς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ.’

180

‘Ὡς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
 νόμησεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιόν θ' ὕσον ἤθελε θυμὸς,
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε.

185

promising on the morrow to see about his convoy home.

‘Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
 ὅφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δαισάμενοι κατακέετε οἴκαδ' ἰόντες·
 ἠῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες
 ξεῖνον ἐνὶ μεγάροις ξεινίσσομεν ἠδὲ θεοῖσιν
 ῥέξομεν ἱερὰ καλὰ, ἔπειτα δὲ καὶ περὶ πομπῆς
 μνησόμεθ', ὥς χ' ὁ ξείνος ἀνευθε πόνου καὶ ἀνίης
 πομπῇ ὑφ' ἡμετέρῃ ἦν πατρίδα γαῖαν ἵκηται
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστὶ,
 μηδέ τι μεσσηγὺς γε κακὸν καὶ πῆμα πάθῃσι
 πρὶν γε τὸν ἧς γαίης ἐπιβήμεναι· ἔνθα δ' ἔπειτα
 πείσεται ἄσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι
 γεινομένῃς νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,
 ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανοῦνται.

190

195

200

αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς
 ἡμῖν, εὖτ' ἔρδωμεν ἀγακλειτὰς ἐκατόμβας,
 δαίνυνται τε παρ' ἅμμι καθήμενοι ἔνθα περ ἡμεῖς.
 εἰ δ' ἄρα τις καὶ μῦθος ἴων ζύμβληται ὑδότης,
 οὗ τι κατακρύπτουσιν, ἐπεὶ σφισιν ἐγγίθεν εἰμὲν, 205
 ὥς περ Κίκλωπές τε καὶ ἄγρια φῦλα Γιγάντων.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 ' Ἀλκίνο', ἄλλο τί μοι μελέτω φρεσὶν· οὐ γὰρ ἐγὼ γε
 ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 οὐδέμας οὐδὲ φυήν, ἀλλὰ θνητοῖσι βροτοῖσιν· 210
 οὓς τινας ὑμεῖς ἴστε μάλιστ' ὀχέοντας διζῶν
 ἀνθρώπων, τοῖσιν κεν ἐν ἄλγεσιν ἰσωσαίμην.
 καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησαίμην,
 ὅσσα γε δὴ ζύμπαντα θεῶν ἰότητι μόγησα.
 ἀλλ' ἐμὲ μὲν δορπῆσαι ἐάσατε κηδόμενόν περ· 215
 οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο
 ἔπλετο, ἢ τ' ἐκέλευσεν ἔο μνήσασθαι ἀνάγκη
 καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,
 ὥς καὶ ἐγὼ πένθος μὲν ἔχω φρεσὶν, ἢ δὲ μάλ' αἰεὶ
 ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων 220
 ληθάνει ὅσος ἔπαθον, καὶ ἐνιπλήσασθαι ἀνώγει.
 ὑμεῖς δ' ὀτρύνεσθαι ἅμ' ἡοῖ φαινομένηφιν,
 ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης,
 καὶ περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν
 κτῆσιν ἐμὴν, δμῳάς τε καὶ ὑψερεφές μέγα δῶμα.' 225

Ὡς ἔφαθ', οἳ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον
 πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.
 αὐτὰρ ἐπεὶ σπεῖσάν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς,
 οἳ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 αὐτὰρ ὃ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς, 230
 παρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδῆς
 ἦσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτός.

τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·
 ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἶματ' ἰδοῦσα
 καλὰ, τὰ ῥ' αὐτῇ τεῖξε σὶν ἀμφιπόλοισι γυναιξί· 235
 καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·

Odysseus tells how he had come to Scheria.

‘Ξεῖνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
 τίς πόθεν εἷς ἀνδρῶν; τίς τοι τάδε εἶματ' ἔδωκεν;
 οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἰκέσθαι;’
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 ‘ἀργαλέον, βασιλεία, διηγεκέως ἀγορεῖσθαι 241
 κῆδε', ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες·
 τοῦτο δέ τοι ἔρέω ὃ μ' ἀνείρεαι ἡδὲ μεταλλάς.
 Ὠκυγῆ τις νῆσος ἀπόπροθεν εἰν ἀλὶ κεῖται,
 ἔνθα μὲν Ἀτλαντος θυγάτηρ, δολόεσσα Καλυψώ, 245
 ναίει ἐνπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ
 μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.
 ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων
 οἶον, ἐπεὶ μοι νῆα θοὴν ἀργῇτι κεραυνῷ
 Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ. 250
 [ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
 αὐτὰρ ἐγὼ τρόπιον ἀγκᾶς ἔλῶν νεὸς ἀμφιελίσσης
 ἐννῆμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ
 νῆσον ἐς Ὠκυγῆν πέλασαν θεοὶ, ἔνθα Καλυψώ
 ναίει ἐνπλόκαμος, δεινὴ θεός, ἥ με λαβοῦσα 255
 ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ἡδὲ ἔφασκε
 θήσειν ἀθάνατον καὶ ἀγήρων ἥματα πάντα·
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.]
 ἔνθα μὲν ἐπτάετες μένον ἔμπεδον, εἶματα δ' αἰεὶ
 δάκρυσι δεῖεσκον, τὰ μοι ἄμβροτα δῶκε Καλυψώ· 260
 ἀλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε,
 καὶ τότε δὴ μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι

Ζηνὸς ὑπ' ἀγγελίης, ἣ καὶ νόος ἐτράπετ' αὐτῆς.
 πέμπε δ' ἐπὶ σχεδίης πολυδέσμου, πολλὰ δ' ἔδωκε,
 σῆτον καὶ μέθυ ἡδὺν, καὶ ἄμβροτα εἶματα ἔσσειν, 265
 οὔρου δὲ προέηκεν ἀπήμονά τε λιάρῳ τε.
 ἑπτὰ δὲ καὶ δέκα μὲν πλέον ἤματα ποντοπορεύων,
 ὀκτωκαίδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα
 γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ
 δυσμόρφ' ἥ γὰρ ἔμελλον ἔτι ξυνέσεσθαι οἰζυῖ 270
 πολλῇ, τὴν μοι ἐπῶρσε Ποσειδάων ἐνοσίχθων,
 ὃς μοι ἐφορμήσας ἀνέμους κατέδρησε κέλευθα,
 ὥρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κῦμα
 εἶα ἐπὶ σχεδίης ἀδινὰ στενάχοντα φέρεσθαι.
 τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγὼ γε 275
 νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ
 ὑμετέρῃ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ.
 ἔνθα κέ μ' ἐκβαλόντα βιήσατο κῦμ' ἐπὶ χέρσου,
 πέτρης πρὸς μεγάλησι βαλὼν καὶ ἀτερπεί χῶρψ'
 ἄλλ' ἀναχασσάμενος νῆχον πάλιν, εἰς ἐπὶ ἤλθον 280
 εἰς ποταμόν, τῇ δὴ μοι εἰσατο χῶρος ἄριστος,
 λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
 ἐκ δ' ἔπεισον θυμηγερέων, ἐπὶ δ' ἀμβροσίῃ νύξ'
 ἦλυθ'· ἐγὼ δ' ἀπάνευθε διπτεέος ποταμοῖο
 ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα 285
 ἠφυσάμην· ὕπνον δὲ θεὸς κατ' ἀπείρονα χεῦεν.
 ἔνθα μὲν ἐν φύλλοισι, φίλον τετιημένος ἦτορ,
 εὔδον παννύχιος καὶ ἐπ' ἡῶ καὶ μέσον ἡμαρ·
 δίσσετό τ' ἡέλιος, καὶ με γλυκὺς ὕπνος ἀνῆκεν.
 ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς 290
 παιζούσας, ἐν δ' αὐτῇ ἔην εἰκυῖα θεῇσι.
 τὴν ἰκέτευσ'· ἥ δ' οὐ τι νοήματος ἡμβροτεν ἐσθλαῦ,
 ὥς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα
 ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.

ἥ μοι σῖτον ἔδωκεν ἄλις ἡδ' αἶθοπα οἶνον, 295
καὶ λοῦσ' ἐν ποταμῷ, καὶ μοι τάδε εἵματ' ἔδωκε.
ταῦτά τοι ἀχνόμενός περ ἀληθείην κατέλεξα.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε
' ξεῖν', ἥ τοι μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε
παῖς ἐμῇ, οὐνεκά σ' οὐ τι μετ' ἀμφιπόλοισι γυναιξίν 300
ἦγεν ἐς ἡμέτερον· σὺ δ' ἄρα πρῶτην ἰκέτευσας.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
' ἦρως, μή μοι τοῦνεκ' ἀμύνονα νείκεε κούρην
ἢ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεσθαι
ἄλλ' ἐγὼ οἶκ' ἔθελον δείσας ἀσχνόμενός τε, 305
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·
δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων.'

Aleinous promises him his convoy for the morrow,

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε
' ξεῖν', οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ
μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἵσιμα πάντα. 310
αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
τοῖος ἐὼν οἷός ἐσσι, τά τε φρονέων ἅ τ' ἐγὼ περ,
παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι
αὐθι μένων· οἶκον δέ τ' ἐγὼ καὶ κτήματα δοίην,
εἴ κ' ἐθέλων γε μένοισ' ἀέκοντα δέ σ' οὐ τις ἐρύξει 315
Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.
πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι, ὅφρ' εὖ εἰδῆς,
αὔριον ἔς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνω
λέξσαι, οἱ δ' ἐλόωσι γαλήνην, ὅφρ' ἂν ἴκηαι
πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν, 320
εἴ περ καὶ μάλα πολλὸν ἐκαστέρω ἔστ' Εὐβοίης,
τὴν περ τηλοτάτῳ φάσ' ἔμμεναι οἳ μιν ἴδοντο
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν
ἦγον ἐποψόμενον Τιτυὸν, Γαίηιον υἱόν.

καὶ μὲν οἱ ἔνθ' ἦλθον, καὶ ἄτερ καμάτοιο τέλεσσαν 325
 ἥματι τῷ αὐτῷ καὶ ἀπήνυσαν οἴκαδ' ὀπίσσω.
 εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσον ἀρισται
 νῆες ἐμαὶ καὶ κοῦροι ἀναρρῖπτειν ἅλα πηδῶ.'

ᾠς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,
 εὐχόμενος δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 330

Ἰὼ πάτερ, αἶθ' ὅσα εἶπε τελευτήσκειν ἅπαντα
 Ἀλκίνοος· τοῦ μὲν κεν ἐπὶ ζείδωρον ἄρουραν
 ἄσβεστον κλέος εἶη, ἐγὼ δέ κε πατρίδ' ἰκοίμην.'

and all retire for the night.

ᾠς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισι 335

δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
 χλαῖνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἔσασθαι.
 αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι·
 αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι, 340
 ὦτρυνον Ὀδυσῆα παριστάμεναι ἐπέεσσιν·

Ἦορσο κέων, ὦ ξεῖνε· πεποίηται δέ τοι εὐνή·
 ὥς φάν· τῷ δ' ἀσπαστὸν εἰσατο κοιμηθῆναι.
 ὥς δ' ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ· 345

Ἀλκίνοος δ' ἄρα λέκτο μυχῷ δόμου ὑψηλοῖο,
 παρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.

ΟΔΥΣΣΕΙΑΣ Θ.

Ὀδυσσεύς σύστασις πρὸς Φαίακας.

Alcinous calls an assembly, and proposes to send
Odysseus home.

Ἴμμος δ' ἥριγένεια φάνη ῥοδοδάκτυλος Ἥως,
ῥορνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,
ἂν δ' ἄρα διογενὴς ὦρτο πτολίπορθος Ὀδυσσεύς.
τοῖσιν δ' ἥγεμόνεν' ἱερὸν μένος Ἀλκινόοιο
Φαιήκων ἀγορήνδ', ἣ σφιν παρὰ νηυσὶ τέτυκτο. 5
ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι
πλησίον· ἣ δ' ἀνὰ ἄστνυ μετώχετο Παλλὰς Ἀθήνη,
εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο,
νόστον Ὀδυσσῇ μεγαλήτορι μητιόωσα,
καὶ ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον· 10
 ' Δεῦτ' ἄγε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
εἰς ἀγορὴν ἵεναι, ὅφρα ξείνοιο πύθησθε,
ὅς νεόν Ἀλκινόοιο δαΐφρονος ἵκετο δῶμα
πόντον ἐπιπλαγχθεῖς, δέμας ἀθανάτοισιν ὁμοῖος.'
 * Ὡς εἰποῦσ' ὦτρυνε μένος καὶ θυμὸν ἐκάστου. 15
καρπαλίμως δ' ἐμπληντο βροτῶν ἀγοραὶ τε καὶ ἔδραι
ἀγρομένων· πολλοὶ δ' ἄρα θηήσαντο ἰδόντες
νιὸν Λαέρταο δαΐφρονα. τῷ δ' ἄρ' Ἀθήνη
θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις,
καὶ μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι, 20

ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο
 δεινός τ' αἰδοῖός τε, καὶ ἐκτελέσειεν ἀέθλους
 πολλοὺς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος.
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε 25

‘Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ξεῖνος ὅδ', οὐκ οἶδ' ὅς τις, ἀλώμενος ἴκετ' ἐμὸν δῶ,
 ἢ ἐπρὸς ἠοίων ἢ ἐσπερίων ἀνθρώπων·
 πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι. 30
 ἡμεῖς δ', ὥς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.
 οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δῶμαθ' ἴκηται,
 ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.
 ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν
 πρωτόπλοον, κούρω δὲ δύω καὶ πεντήκοντα 35
 κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.
 δησάμενοι δ' εὖ πάντες ἐπὶ κληῖσιν ἐρετμὰ
 ἔκβητ'· αὐτὰρ ἔπειτα θοὴν ἀλεγίνετε δαῖτα
 ἡμέτερόνδ' ἐλθόντες· ἐγὼ δ' εὖ πᾶσι παρέξω.
 κοῖροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι 40
 σκηπτοῦχοι βασιλῆες ἐμὰ πρὸς δῶματα καλὰ
 ἔρχεσθ', ὄφρα ξεῖνον ἐνὶ μεγάροισι φιλέωμεν·
 μηδέ τις ἀρνεῖσθω· καλέσασθε δὲ θεῖον ἀοιδόν,
 Δημόδοκον· τῷ γάρ ῥα θεὸς περὶ δῶκεν ἀοιδὴν
 τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν ἀείδειν.’ 45

A ship is manned, and the chieftains meet at the palace.

*Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο
 σκηπτοῖχοι· κῆρυξ δὲ μετώχετο θεῖον ἀοιδόν.
 κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα
 βήτην, ὥς ἐκέλευσ', ἐπὶ θῖν' ἁλὸς ἀτρυγέτοιο.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν, 50

νῆα μὲν οἷ γε μέλαιναν ἄλδς βένθοσδε ἔρυσσαν,
 ἐν δ' ἱστόν τ' ἐτίθεντο καὶ ἱστία νηὶ μελαίνῃ,
 ἱρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισι,
 πάντα κατὰ μοῖραν· ἀνά θ' ἱστία λευκὰ πέτασσαν.
 ἱψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν· αὐτὰρ ἔπειτα 55
 βάν ῥ' ἔμεν Ἀλκινόοιο δαΐφρονος ἔς μέγα δῶμα.
 πλήντο δ' ἄρ' αἰθονσαί τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν
 [ἀγρομένων· πολλοὶ δ' ἄρ' ἔσαν νέοι ἠδὲ παλαιοί].
 τοῖσιν δ' Ἀλκίνοος δυοκαῖδεκα μῆλ' ἰέρευσεν,
 ὀκτὼ δ' ἀργιόδοντας ὕας, δύο δ' εἰλίποδας βοῦς· 60
 τοὺς δέρον ἀμφί θ' ἔπον, τετύκοντό τε δαῖτ' ἐρατεινὴν.

The bard Demodocus is brought in,

Κῆρυξ δ' ἐγγίθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,
 τὸν πέρι μοῦσ' ἐφίλησε, δίδου δ' ἀγαθόν τε κακόν τε·
 ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἠδεῖαν ἀοιδήν,
 τῷ δ' ἄρα Ποντόνοος θῆκε θρόνον ἀργυρόηλον 65
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
 κάδ δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα λίγεια
 αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἐλέσθαι
 κῆρυξ· πὰρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν,
 πὰρ δὲ δέπας οἴνοιο, πιεῖν ὅτε θυμὸς ἀνώγοι. 70
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἐντο,

and sings of the strife of Odysseus and Achilles.

μοῦσ' ἄρ' ἀοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,
 οἴμης τῆς τότε ἄρα κλέος οἶρανὸν εὐρὺν ἵκανε,
 νεῖκος Ὀδυσσῆος καὶ Πηλεΐδew Ἀχιλλῆος, 75
 ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλείῃ
 ἐκπάγλοις ἐπέεσσιν, ἀναξ δ' ἀνδρῶν Ἀγαμέμνων

χαῖρε νόφ, ὅτ' ἄριστοι Ἀχαιῶν δηριόωντο,
 ὥς γάρ οἱ χρεῖων μυθήσατο Φοῖβος Ἀπόλλων
 Πυθοῖ ἐν ἡγαθέῃ, ὅθ' ὑπέρβη λάινον οὔδον 80
 χρησόμενος· τότε γάρ ῥα κυλίνδετο πήματος ἀρχή
 Τρωσὶ τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλᾶς.

The story moves Odysseus to tears.

Ταῦτ' ἄρ' ἀοιδὸς ᾄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
 πορφύρεον μέγα φᾶρος ἔλων χερσὶ στιβαρῇσι
 καὶ κεφαλῆς εἵρυσσε, κάλυψε δὲ καλὰ πρόσωπα· 85
 αἶδετο γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.
 ἦ τοι ὅτε λήξειεν αἰῶν θείος ἀοιδὸς,
 δάκρυ' ὁμορξάμενος κεφαλῆς ἀπο φᾶρος ἔλεσκε
 καὶ δέπας ἀμφικύπελλον ἔλων σπείσασκε θεοῖσιν·
 αὐτὰρ ὅτ' ἄψ ἄρχοιτο καὶ ὀτρύνειαν αἰεῖειν 90
 Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρποντ' ἐπέεσσιν,
 ἄψ Ὀδυσσεὺς κατὰ κρᾶτα καλυψάμενος γοάσκειν.
 ἐνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
 Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδ' ἐνόησεν
 ἥμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν. 95
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

Ἐκέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες·
 ἦδη μὲν δαιτὸς κεκορήμεθα θυμὸν ἐίσης
 φόρμιγγός θ', ἣ δαιτὶ συνήορός ἐστι θαλερή·
 νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν 100
 πάντων, ὥς χ' ὁ ξείνος ἐνίσπη οἷσι φίλοισιν,
 οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
 πῖξ τε παλαισμοσίῃ τε καὶ ἄλμασιν ἠδὲ πόδεσσιν.

The games.

Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο.

καὶ δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα λίγειαυ, 105
 Δημοδόκου δ' ἔλε χεῖρα καὶ ἔξαγεν ἐκ μεγάροιο
 κῆρυξ· ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἦν περ οἱ ἄλλοι
 Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.
 βᾶν δ' ἴμεν εἰς ἀγορὴν, ἅμα δ' ἔσπετο πουλὺς ὄμιλος,
 μυρίοι· ἄν δ' ἴσταντο νέοι πολλοὶ τε καὶ ἔσθλοί. 110
 ὦρτο μὲν Ἀκρόνέως τε καὶ Ὠκύαλος καὶ Ἐλατρεὺς
 Ναυτεὺς τε Πρυμνεὺς τε καὶ Ἀγχιάλος καὶ Ἐρετμεὺς
 Ποντεὺς τε Πρωρεὺς τε, Θόων, Ἀναβησίνεός τε
 Ἀμφιάλος θ', υἱὸς Πολυνήου Τεκτονίδαο·
 ἄν δὲ καὶ Εὐρύαλος, βροτολοιγῷ ἴσος Ἀρηι, 115
 Ναυβωλίδης, ὃς ἄριστος ἔην εἰδὸς τε δέμας τε
 πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.
 ἄν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,
 Λαοδάμας θ' Ἀλῖός τε καὶ ἀντίθεος Κλυτόνηος·
 οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι. 120
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες
 καρπαλίμως ἐπέτοντο κονίοντες πεδίῳ.
 τῶν δὲ θέειν ὅχ' ἄριστος ἔην Κλυτόνηος ἀμύμων·
 ὅσσον τ' ἐν νειῷ οὖρον πέλει ἡμιόνοιω,
 τόσσον ὑπεκπροθέων λαοὺς ἔκεθ', οἱ δ' ἐλίποντο. 125
 οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο·
 τῇ δ' αὖτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.
 ἔλματι δ' Ἀμφιάλος πάντων προφερέστατος ἦεν·
 δίσκῳ δ' αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεὺς,
 πῖξ δ' αὖ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοιο. 130
 αὐτὰρ ἐπειδὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοις,
 τοῖς ἄρα Λαοδάμας μετέφη παῖς Ἀλκινόοιο·
 'Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τι ν' ἄεθλον
 οἶδέ τε καὶ δεδάηκε· φυὴν γε μὲν οὐ κακὸς ἐστί,
 μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὑπερθεν 135
 αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδέ τι ἱβῆς

δεύεται, ἀλλὰ κακοῖσι συνέβρηκται πολέεσσιν.
οὐ γὰρ ἐγὼ γέ τί φημι κακώτερον ἄλλο θαλάσσης
ἄνδρα γε συγχεῦναι, εἰ καὶ μάλα καρτερὸς εἴη.'

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε 140
' Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ξείπες.
αὐτὸς νῦν προκάλεσσαι ἴων καὶ πέφραδε μῦθον.'

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς παῖς Ἀλκινόοιο,
στῇ ῥ' ἐς μέσσον ἴων καὶ Ὀδυσσῆα προσέειπε

Laodamas challenges Odysseus to the contest.

' Δεῖρ' ἄγε καὶ σὺ, ξεῖνε πάτερ, πείρησαι ἀέθλων, 145
εἴ τινά που δεδάηκας' ἔοικε δέ σ' ἴδμεν ἀέθλους.
οὐ μὲν γὰρ μεῖζον κλέος ἀνέρος ὄφρα κεν ᾗσιν,
ἢ ὅ τι ποσσὶν τε ῥέξῃ καὶ χερσὶν ἐῆσιν.

Ἄλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ·
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλὰ τοι ἤδη 150
νηῖς τε κατεῖρυσται καὶ ἐπαρτέες εἰσὶν ἑταῖροι.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολίμητις Ὀδυσσεύς
' Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;
κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἢ περ ἄεθλοι,
ὅς πρην μὲν μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα, 155
νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων
ῆμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον.'

Euryalus taunts him for refusing.

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο νείκεσε τ' ἄντην·
' οὐ γάρ σ' οὐδὲ, ξεῖνε, θαήμονι φωτὶ εἴσλω
ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται, 160
ἀλλὰ τῷ ὅς θ' ἅμα νηὶ πολυκληῖδι θαμίζων,
ἀρχὸς ναυτῶν οἷ τε πρηκτῆρες ἔασι,
φόρτου τε μνήμων καὶ ἐπίσκοπος ᾗσιν ὁδαίων
κερδέων θ' ἀρπαλέων· οὐδ' ἀθλητῆρι ἔοικας.'

Odyseus, in wrath, starts up and hurls the disc beyond
all the rest,

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολίμητις Ὀδυσσεύς·
'ξείν', οὐ καλὸν ἔειπες· ἀτασθάλῳ ἀνδρὶ ἔοικας. 166

οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν
ἀνδράσιν, οὔτε φνὴν οὔτ' ἄρ' φρένας οὔτ' ἀγορητύν.
ἄλλος μὲν γάρ τ' εἶδος ἀκιδνότερος πέλει ἀνὴρ,
ἄλλὰ θεὸς μορφὴν ἔπεσι στέφει, οἱ δέ τ' ἐς αὐτὸν 170

τερπόμενοι λείσσουν· ὁ δ' ἀσφαλέως ἀγορεύει
αἰδοῖ μελιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,
ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὥς εἰσπορεύωσιν.
ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,
ἄλλ' οὐ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν, 175
ὥς καὶ σοὶ εἶδος μὲν ἀριπρεπὲς, οἷδέ κεν ἄλλως
οὐδὲ θεὸς τείξειε, τόον δ' ἀποφώλιός ἐσσι.

ῶρινάς μοι θυμὸν ἐνὶ στήθεσσι φιλοισιν
εἰπὼν οὐ κατὰ κόσμον· ἐγὼ δ' οὐ νῆις ἀέθλων,
ὥς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν οἶω 180
ἔμμεναι, ὅφρ' ἦβῃ τε πεποιθεὰ χερσὶ τ' ἐμῇσι.

νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην,
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.
ἀλλὰ καὶ ὥς κακὰ πολλὰ παθὼν πειρήσομ' ἀέθλων·
θυμοδακῆς γὰρ μῦθος· ἐπώτρυνας δέ με εἰπών.' 185

Ἡ ῥα καὶ αὐτῷ φάρεϊ ἀναίξας λάβε δίσκον
μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγου περ
ἢ οἷω Φαίηκες ἐδίσκεον ἀλλήλοισι.

τόν ῥα περιστρέψας ἦκε στιβαρῆς ἀπὸ χειρὸς,
βόμβησεν δὲ λίθος· κατὰ δ' ἔπτηξαν ποτὶ γαίῃ 190
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες,
λᾶος ὑπὸ ῥιπῆς· ὁ δ' ὑπέρπτατο σήματα πάντα
ρίμφα θέων ἀπὸ χειρός· ἔθηκε δὲ τέρματ' Ἀθήνη
ἀνδρὶ δέμας εἰκνία, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

‘Καί κ’ ἀλαός τοι, ξείνε, διακρίνειε τὸ σῆμα 195
ἀμφαφόων· ἐπεὶ οὐ τι μεμιγμένον ἐστὶν ὁμίλῳ,
ἀλλὰ πολὺ πρῶτον· σὺ δὲ θάρσει τόνδε γ’ ἄεθλον·
οὐ τις Φαιήκων τόδε γ’ ἔξεται οὐδ’ ὑπερήσει.’

ᾧς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
χαίρων οἶνεχ’ ἐταῖρον ἐνῆα λεῖσσ’ ἐν ἀγῶνι. 200
καὶ τότε κουφότερον μετεφώνεε Φαιήκεσσι·

and in his turn challenges all the Phaeacian youth.

‘Τοῦτον νῦν ἀφίκεσθε, νέοι· τάχα δ’ ὕστερον ἄλλον
ῆσιν ἢ τοσσοῦτον ὀλομαι ἢ ἔτι μᾶσσον.
τῶν δ’ ἄλλων ὅτινα κραδίη θυμός τε κελεύει,
δεῦρ’ ἄγε πειρηθήτω, ἐπεὶ μ’ ἐχολώσατε λίην, 205
ἢ πῦξ ἢ ἐπάλῃ ἢ καὶ ποσὶν, οὐ τι μεγαίρω,
πάντων Φαιήκων πλήν γ’ αὐτοῦ Λαοδάμαντος.
ξείνος γάρ μοι ὅδ’ ἐστὶ· τίς ἂν φιλέοντι μάχοιτο;
ἄφρων δὴ κείνός γε καὶ οὐτιδανὸς πέλει ἀνὴρ,
ὅστις ξεινοδόκῳ ἔριδα προφέρηται ἀέθλων 210
δῆμῳ ἐν ἀλλοδαπῷ· ἔο δ’ αὐτοῦ πάντα κολούει.
τῶν δ’ ἄλλων οὐ πέρ τιν’ ἀναίνομαι οἷδ’ ἀθερίζω,
ἀλλ’ ἐθέλω ἴδμεν καὶ πειρηθήμεναι ἄντην.
πάντα γὰρ οὐ κακός εἰμι, μετ’ ἀνδράσιν ὅσσοι ἄεθλοι.
εὖ μὲν τόξον οἶδα εὐξοον ἀμφαφάασθαι· 215
πρῶτός κ’ ἀνδρα βάλοιμι ὀιστεύσας ἐν ὁμίλῳ
ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἐταῖροι
ἄγχι παρασταῖεν καὶ τοξαζοῖατο φωτῶν.
οἷος δὴ με Φιλοκτήτης ἀπεκαίνυτο τόξῳ
δῆμῳ ἐνὶ Τρώων, ὅτε τοξαζοίμεθ’ Ἀχαιοί. 220
τῶν δ’ ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι,
ὅσσοι νῦν βροτοὶ εἰσιν ἐπὶ χθονὶ σίτον ἔδοντες.
ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐβελήσω,
οὔθ’ Ἡρακλῆι οὔτ’ Εὐρύτῳ Οἰχालίῃ,

οἳ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων. 225
 τῷ ῥα καὶ αἰψ' ἔθανεν μέγας Εἵρυτος, οἷδ' ἐπὶ γῆρας
 ἵκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων
 ἔκτανεν, οὐνεκά μιν προκαλίζετο τοξάζεσθαι.
 δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις διστῷ.
 οἴοισιν δειδοικα ποσὶν μή τίς με παρέλθῃ 230
 Φαιήκων· λίην γὰρ ἀεικελίως ἔδαμάσθην
 κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα
 ἦεν ἐπηετανός· τῷ μοι φίλα γυῖα λέλυνται.
 ὦς ἔφαθ', οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 Ἀλκίνοος δέ μιν οἷος ἀμειβόμενος προσέειπε. 235

Alcinous shows how well his people can dance.

Ἔειν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις,
 ἀλλ' ἐθέλεις ἀρετὴν σὴν φαινέμεν, ἣ τοι ὀπηδεῖ,
 χωόμενος ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστὰς
 νείκεσεν, ὥς ἂν σὴν ἀρετὴν βροτὸς οὐ τις ὄνοιτο
 ὅστις ἐπίσταιτο ἥσι φρεσὶν ἄρτια βάζειν· 240
 ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὅφρα καὶ ἄλλω
 εἵπῃς ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισι
 δαινύῃ παρὰ σῇ τ' ἀλόχῳ καὶ σοῖσι τέκεσσι,
 ἡμετέρης ἀρετῆς μεμνημένος, οἷα καὶ ἡμῖν
 Ζεὺς ἐπὶ ἔργα τίθῃσι διαμπερὲς ἐξέτι πατρῶν. 245
 οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οἷδ' ἐπαλαισταί,
 ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι,
 αἰεὶ δ' ἡμῖν δαῖς τε φίλη κίθαρίς τε χοροὶ τε
 εἵματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί.
 ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσσοι ἄριστοι, 250
 παῖσατε, ὥς χ' ὁ ξεῖνος ἐνίσπῃ οἷσι φίλοισιν,
 οἷκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
 ναυτιλίῃ καὶ ποσσὶ καὶ ὀρχηστῷ καὶ ἀοιδῇ.
 Δημοδόκῳ δέ τις αἰψα κιῶν φόρμιγγα λίγειαν

οἰσέτω, ἥ που κείται ἐν ἡμετέροισι δόμοισιν.' 255

*Ὡς ἔφατ' Ἀλκίνοος θεοείκελος, ὦρτο δὲ κῆρυξ
οἷσων φόρμιγγα γλαφυρὴν δόμου ἐκ βασιλῆος.
αἰσυμνήται δὲ κριτοὶ ἐννέα πάντες ἀνέστην
δῆμιοι, οἳ κατ' ἀγῶνας ἐν πρήσσεσκον ἕκαστα,
λείηναν δὲ χορὸν, καλὸν δ' εὖρυναν ἀγῶνα. 260
κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λίγεια
Δημοδόκῳ· ὃ δ' ἔπειτα κί' ἐς μέσον· ἀμφὶ δὲ κοῦροι
πρωθῆβαι ἴσταντο, δαήμονες ὀρχηθμοῖο,
πέπληγον δὲ χορὸν θεῖον ποσίν. αὐτὰρ Ὀδυσσεὺς
μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῷ. 265

Demodocus sings of the loves of Ares and Aphrodite.

Αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν αἰεῖδεν
ἀμφ' Ἄρεος φιλότητος ἐυστεφάνου τ' Ἀφροδίτης,
ὥς τὰ πρῶτα μίγησαν ἐν Ἡφαίστοιο δόμοισι
λάθρῃ· πολλὰ δ' ἔδωκε, λέχος δ' ἥσχυνε καὶ εὐνὴν
Ἡφαίστοιο ἀνακτος· ἄφαρ δὲ οἱ ἄγγελος ἦλθεν 270
Ἥλιος, ὃ σφ' ἐνόησε μιγαζομένους φιλότητι.
Ἡφαιστος δ' ὥς οὔν θυμαλγία μῦθον ἄκουσε,
βῆ ῥ' ἴμεν ἐς χαλκεῶνα, κακὰ φρεσὶ βυσσοδομεύων,
ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμοῖς
ἀρρήκτους ἀλύτους, ὅφρ' ἐμπεδον αἴθι μένοιεν. 275
αὐτὰρ ἐπεὶ δὴ τεύξε δόλον κεχολωμένος Ἄρει,
βῆ ῥ' ἴμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο,
ἀμφὶ δ' ἄρ' ἐρμῖσιν χεῖς δέσματα κύκλῳ ἀπάντη·
πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχιντο,
ἦντ' ἀράχνια λεπτὰ, τὰ γ' οὐ κέ τις οὔδ' ἴδοιτο, 280
οὔδ' ἐθεῶν μακάρων· περὶ γὰρ δολόεντα τέτεκτο.
αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῖεν,
εἷσατ' ἴμεν ἐς Λῆμνον, εὐκτίμενον πτολίεθρον,
ἥ οἱ γαῖάνων πολὺν φιλτάτη ἐστὶν ἀπασέων.

οὐδ' ἀλαοσκοπιὴν εἶχε χρυσήμιος Ἄρης, 285
 ὥς ἶδεν Ἥφαιστον κλυτοτέχνην νόσφι κιόντα·
 βῆ δ' ἱμεναι πρὸς δῶμα περικλυτοῦ Ἥφαιστοιο,
 ἰσχανύων φιλότῃτος ἐνστεφάνου Κυthereίης.
 ἦ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωτος
 ἐρχομένη κατ' ἄρ' ἔξεθ'· ὃ δ' εἴσω δώματος ἦει, 290
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 'Δεῖρο, φίλη, λέκτρονδε τραπέλομεν εὐνηθέντες·
 οὐ γὰρ ἔθ' Ἥφαιστος μεταδήμιος, ἀλλὰ πον ἴδη
 οἴχεται ἐς Λῆμνον μετὰ Σίντιας ἀγριοφώνους.'
 'Ὡς φάτο, τῇ δ' ἀσπαστὸν εἰείσατο κοιμηθῆναι. 295
 τῷ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ
 τεχνήεντες ἔχυντο πολύφρονος Ἥφαιστοιο,
 οὐδέ τι κινῆσαι μελέων ἦν οὐδ' ἀναεῖραι.
 καὶ τότε δὴ γίγνωσκον, ὃ τ' οὐκέτι φυνκτὰ πέλοντο.
 ἀγχίμολον δέ σφ' ἦλθε περικλυτὸς ἀμφιγυήεις, 300
 αὐτὶς ὑποστρέψας, πρὶν Λῆμνον γαῖαν ἰκέσθαι·
 Ἥελιος γάρ οἱ σκοπιὴν ἔχεν εἰπέ τε μῦθον.
 [βῆ δ' ἱμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ·]
 ἔστη δ' ἐν προθύροισι, χόλος δέ μιν ἄγριος ἦρει·
 σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσι· 305
 'Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
 δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδῃσθε,
 ὥς ἐμὲ χολὸν ἐόντα Διὸς θυγάτηρ Ἀφροδίτη
 αἰὲν ἀτιμάζει, φιλέει δ' ἀίδηλον Ἄρηα,
 οὔνεχ' ὃ μὲν καλὸς τε καὶ ἀρτίπος, αὐτὰρ ἐγὼ γε 310
 ἠπεδανὸς γενόμεν· ἀτὰρ οὔ τι μοι αἴτιος ἄλλος,
 ἀλλὰ τοκῆε δύω, τῷ μὴ γέλινασθαι ὄφελλον.
 ἀλλ' ὄψεσθ', ἵνα τῷ γε καθεῖδεται ἐν φιλότῃτι,
 εἰς ἐμὰ δέμνια βάντες· ἐγὼ δ' ὀρόων ἀκάχημαι.
 οὐ μὲν σφεας ἔτ' ἔολπα μίνυνθά γε κειέμεν οὔτω, 315
 καὶ μάλα περ φιλέοντες· τάχ' οὐκ ἐβελήσετον ἄμφω

εἶδεν· ἀλλὰ σφωε δόλος καὶ δεσμὸς ἐρίξει,
εἰς ὃ κέ μοι μάλα πάντα πατὴρ ἀποδώσει ἔεδνα,
ὅσσα οἱ ἐγγυάλιξα κυνώπιδος εἵνεκα κούρης,
οὐνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθυμος.' 320

*Ὡς ἔφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ·
ἦλθε Ποσειδάων γαιήοχος, ἦλθ' ἐριοῖνης
Ἑρμείας, ἦλθεν δὲ ἄναξ ἐκάεργος Ἀπόλλων.
θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἐκάστη.
ἔσταν δ' ἐν προθύροισι θεοὶ, δωτῆρες ἑάων· 325
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλωσ μακάρεσσι θεοῖσι
τέχνας εἰσορόωσι πολύφρονος Ἑφαιστοιο.
ᾧδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

ἽΟὐκ ἀρετᾷ κακὰ ἔργα· κιχάνει τοι βραδὺς ὤκυν,
ὥς καὶ νῦν Ἑφαιστος ἔων βραδὺς εἶλεν Ἄρηα, 330
ὠκύτατόν περ ἔόντα θεῶν οἱ Ὀλυμπον ἔχουσι
χωλὸς ἔων, τέχνησι· τὸ καὶ μοιχάγρι' ὀφέλλει.'

*Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
Ἑρμῆν δὲ προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·
ἽΕρμεῖα, Διὸς υἱέ, διάκτορε, δῶτορ ἑάων, 335
ἦ ῥά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεῖς
εἶδεν ἐν λέκτροισι παρὰ χρυσῇ Ἀφροδίτῃ·'

Τὸν δ' ἠμείβετ' ἔπειτα διάκτορος ἀργειφόντης·
Ἵαῖ γὰρ τοῦτο γένοιτο, ἄναξ ἐκατηβόλ' Ἀπολλων.
δεσμοὶ μὲν τρεῖς τόσσοι ἀπείρονες ἀμφὶς ἔχοιεν, 340
ὑμεῖς δ' εἰσορόωτε θεοὶ πᾶσαι τε θέαιναι,
αὐτὰρ ἐγὼν εὔδοιμι παρὰ χρυσῇ Ἀφροδίτῃ.'

*Ὡς ἔφατ', ἐν δὲ γέλωσ ᾤρτ' ἀθανάτοισι θεοῖσιν.
οὐδὲ Ποσειδάωνα γέλωσ ἔχε, λίσσετο δ' αἰεὶ
Ἑφαιστον κλυτοεργὸν ὅπως λίσσειεν Ἄρηα· 345
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

ἽΛῦσον· ἐγὼ δέ τοι αὐτὸν ὑπίσχομαι, ὥς σὺ κελεύεις,
τίσειν αἵσιμα πάντα μετ' ἀθανάτοισι θεοῖσι·'

Τὸν δ' αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις
 'μή με, Ποσειδάων γαιήοχε, ταῦτα κέλευε' 350
 δειλαί τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάσθαι.

πῶς ἂν ἐγὼ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν,
 εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας;

Τὸν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων
 'Ἥφαιστ', εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας 355
 οἴχηται φεύγων, αὐτὸς τοι ἐγὼ τάδε τίσω.'

Τὸν δ' ἡμέμβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις
 'οὔκ ἔστ' οὐδὲ ἔοικε τεδὸν ἔπος ἀρνήσασθαι.'

Ὡς εἰπὼν δεσμὸν ἀνίει μένος Ἥφαιστοιο.
 τῷ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἐόντος, 360
 αὐτίκ' ἀναίξαντε ὁ μὲν Θρήκηνδε βεβήκει,
 ἡ δ' ἄρα Κύπρον ἴκανε φιλομμειδῆς Ἀφροδίτη,
 εἰς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις.
 ἔνθα δέ μιν χάριτες λοῦσαν καὶ χρίσαν ἐλαίῳ
 ἀμβρότῳ, οἷα θεοὺς ἐπενήνοθεν αἰὲν ἐόντας, 365
 ἀμφὶ δὲ εἴματα ἔσσαν ἐπήρατα, θαῦμα ἰδέσθαι.

Ταῦτ' ἄρ' ἀοιδὸς ᾄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
 τέρπετ' ἐνὶ φρεσὶν ἧσιν ἀκοίων ἠδὲ καὶ ἄλλοι
 Φαίηκες δολιχέρετμοι, ναυσίκλυτοι ἄνδρες.

Hallus and Laodamas dance and throw the ball.

Ἀλκίνοος δ' Ἄλιον καὶ Λαοδόμαντα κέλευσε 370
 μονῶς ὀρχήσασθαι, ἐπεὶ σφισιν οὐ τις ἔριζεν.
 οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἔλοντο,
 πορφυρέην, τήν σφιν Πόλυβος πόλησε δαΐφρων,
 τὴν ἕτερος ρίπτασκε ποτὶ νέφεα σκιδόεντα
 ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεὶς 375
 ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὐδας ἰκέσθαι.
 αὐτὰρ ἐπεὶ δὴ σφαίρῃ ἀν' ἰθὺν πειρήσαντο,
 ὥρχείσθην δὴ ἔπειτα ποτὶ χθονὶ πουλιβοτείρῃ

ταρφέ' ἀμειβομένω· κοῦροι δ' ἐπελήκεον ἄλλοι
 ἔστεῳτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπος ὀρώρει.
 δὴ τότε ἄρ' Ἀλκίνοον προσεφώνεε διὸς Ὀδυσσεύς· 380

ἴ' Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 ἡμὲν ἀπείλησας βητάρμονας εἶναι ἀρίστους,
 ἦδ' ἄρ' ἑτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορόωντα.'

Ὡς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο, 385
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηΐδα·

Presents are made to Odysseus, which he stows in a box,

ἴ' Κέκλυτε, Φαιήκων ἡγήτορες ἦδὲ μέδοντες·
 ὁ ξείνος μάλα μοι δοκείι πεπνυμένος εἶναι.
 ἀλλ' ἄγε οἱ δῶμεν ξεινήιον, ὥς ἐπιεικές.

δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες 390
 ἀρχοὶ κραίνουσι, τρισκαιδέκατος δ' ἐγὼ αὐτός·
 τῶν οἱ ἕκαστος φᾶρος ἐνπλυνὲς ἦδὲ χιτῶνα

καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήεντος.
 αἶψα δὲ πάντα φέρωμεν ἀολλέεα, ὅφρ' ἐνὶ χερσὶ
 ξείνος ἔχων ἐπὶ δόρπον ἴῃ χαίρων ἐνὶ θυμῷ. 395

Εὐρύαλος δέ ἐ αὐτὸν ἀρεσσάσθω ἐπέεσσι
 καὶ δῶρω, ἐπεὶ οὐ τι ἔπος κατὰ μοῖραν ἔειπεν.'

Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἦδ' ἐκέλευον,
 δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.
 τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· 400

ἴ' Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 τοιγὰρ ἐγὼ τὸν ξείνον ἀρέσσομαι, ὥς σὺ κελεύεις.
 δώσω οἱ τόδ' ἄορ παγχάλκεον, ᾧ ἔπι κώπη

ἀργυρέη, κολεὸν δὲ νεοπρίστου ἐλέφαντος
 ἀμφιδεδόνηται· πολέος δέ οἱ ἄξιον ἔσται. 405

Ὡς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἵ Χαῖρε, πάτερ ὦ ξεῖνε· ἔπος δ' εἴ πέρ τι βέβηκται

δεινὸν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι.
 σοὶ δὲ θεοὶ ἄλοχόν τ' ἰδέειν καὶ πατρίδ' ἰκέσθαι 410
 δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἀπο πῆματα πάσχεις.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'καὶ σὺ, φίλος, μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν,
 μηδέ τί τοι ξίφεός γε ποθῇ μετόπισθε γένοιτο
 τούτου, ὃ δὴ μοι δῶκας, ἀρεσσάμενος ἐπέεσσιν.' 415

Ἡ ῥα καὶ ἀμφ' ὤμοισι θέτο ξίφος ἀργυρόηλον.
 δύσετό τ' ἥελιος, καὶ τῷ κλυτὰ δῶρα παρῆεν·
 καὶ τὰ γ' ἐς Ἀλκινόοιο φέρον κήρυκες ἀγαιού·
 δεξάμενοι δ' ἄρα παῖδες ἀμίμονος Ἀλκινόοιο
 μητρὶ παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα. 420
 τοῖσιν δ' ἠγεμόνεν ἱερὸν μένος Ἀλκινόοιο,
 ἐλθόντες δὲ καθίζον ἐν ὑψηλοῖσι θρόνοισι.
 δὴ ῥα τότε Ἀρήτην προσέφη μένος Ἀλκινόοιο·

'Δεῦρο, γύναι, φέρε χηλὸν ἀριπρεπέ', ἣ τις ἀρίστη·
 ἐν δ' αὐτῇ θὲς φᾶρος ἐνπλυνὲς ἥδὲ χιτῶνα. 425
 ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἰήνατε, θέρμετε δ' ἔδωρ,
 ὅφρα λοεσσάμενός τε ἰδῶν τ' εὖ κείμενα πάντα
 δῶρα, τὰ οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἐνεικαν,
 δαιτί τε τέρπηται καὶ ἀοιδῆς ὕμνον ἀκούων.
 καὶ οἱ ἐγὼ τόδ' ἄλειςον ἐμὸν περικαλλὲς ὀπάσσω, 430
 χρίσειον, ὅφρ' ἐμέθεν μεμνημένος ἡματα πάντα
 σπένδῃ ἐνὶ μεγάρῳ Διὶ τ' ἄλλωσιν τε θεοῖσιν.'

*Ὡς ἔφατ', Ἀρήτη δὲ μετὰ δμῶησιν ἔειπεν
 ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν ὅττι τάχιστα.
 αἱ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέῳ, 435
 ἐν δ' ἄρ' ἔδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλοῦσαι.
 γάστρην μὲν τρίποδος πῦρ ἀμφεπε, θέρμετο δ' ἔδωρ
 τόφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα χηλὸν
 ἐξέφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,
 ἐσθῆτα χρυσόν τε, τὰ οἱ Φαίηκες ἔδωκαν· 440

ἐν δ' αὐτῇ φᾶρος θῆκεν καλὸν τε χιτῶνα,
καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·

‘Αὐτὸς νῦν ἴδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἴηλον,
μή τις τοι καθ' ὁδὸν δηλήσεται, ὅππότε' ἂν αὐτε
εὐδῇσθα γλυκὺν ὕπνον ἰὼν ἐν νηὶ μελαίνῃ.’ 445

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας δῖος Ὀδυσσεύς,
αὐτίκ' ἐπήρτυε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἴηλε
ποικίλον, ὃν ποτέ μιν δέδαε φρεσὶ πότνια Κίρκη,

then he bathes, and, after a kind word to Nausicaa, joins
the banqueters.

αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἀνώγει
ἔς ῥ' ἀσαμίνθον βάνθ'· ὁ δ' ἄρ' ἀσπασίως ἴδε θυμῷ 450
θερμὰ λοέτρ', ἐπεὶ οὐ τι κομιζόμενός γε θάμιζεν,
ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠνκόμοιο·
τόφρα δέ οἱ κομιδὴ γέ θεῶ ὥς ἔμπεδος ἦεν.

τὸν δ' ἐπεὶ οἷν δμῳαὶ λούσαν καὶ χρῖσαν ἐλαίῳ,
ἀμφὶ δέ μιν χλαῖναν καλὴν βάλλον ἠδὲ χιτῶνα, 455
ἔκ ῥ' ἀσαμίνθου βὰς ἄνδρας μέτα οἶνοποτῆρας
ἦιε· Ναυσικάα δὲ θεῶν ἄπο κάλλος ἔχουσα
στῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
θαίμαζεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὀρώσα,
καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα· 460

‘Χαῖρε, ξείν', ἵνα καὶ ποτ' ἐὼν ἐν πατρίδι γαίῃ
μνήσῃ ἐμεῦ, ὅτι μοι πρώτη ζωάγρι' ὀφέλλεις.’

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
‘Ναυσικάα, θύγατερ μεγαλήτορος Ἀλκινόοιο,
οὔτω νῦν Ζεὺς θεῖη, ἐρίγδουπος πόσις Ἥρης, 465
οἵκαδ' ἔλθόμεναι καὶ νόστιμον ἡμᾶρ ἰδέσθαι·
τῷ κέν τοι καὶ κεῖθι θεῶ ὥς εἵχετοφύμην
αἰεὶ ἡματα πάντα· σὺ γάρ μ' ἐβιώσας, κούρη.’

Ἡ ῥα καὶ ἐς θρόνον ἴξε παρ' Ἀλκίνοον βασιλῆα.

οἱ δ' ἤδη μοῖρας τ' ἔνεμον κερύωντό τε οἶνον. 470
 κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,
 Δημοδόκον λαοῖσι τετιμένον· εἶσε δ' ἄρ' αὐτὸν
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
 δὴ τότε κῆρυκα προσέφη πολύμητις Ὀδυσσεύς,
 νώτου ἀποπροταμών, ἐπὶ δὲ πλείον ἐλέλειπτο, 475
 ἀργιόδοντος ἱός, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή·

‘Κῆρυξ, τῇ δὴ, τοῦτο πόρε κρέας, ὄφρα φάγησι,
 Δημοδόκῳ, καὶ μιν προσπτύξομαι, ἀχνύμενός περ.
 πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ
 τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὐνεκ' ἄρα σφέας 480
 οἶμας μοῦσ' ἐδίδαξε, φίλησε δὲ φῦλον ἀοιδῶν.’

‘Ὡς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν
 ἦρω Δημοδόκῳ· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.
 οἱ δ' ἐπ' οὐνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο, 485
 δὴ τότε Δημοδόκον προσέφη πολύμητις Ὀδυσσεύς.

‘Δημόδοκ', ἔξοχα δὴ σε βροτῶν αἰνίζομ' ἀπάντων·
 ἦ σέ γε μοῦσ' ἐδίδαξε, Διὸς παῖς, ἦ σέ γ' Ἀπόλλων.
 λήν γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον αἰεῖεις,
 ὅσσ' ἔρξαν τ' ἐπαθόν τε καὶ ὅσσ' ἐμόγησαν Ἀχαιοί, 490
 ὥς τε που ἦ αὐτὸς παρεὼν ἦ ἄλλου ἀκούσας.
 ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον ἄεισον
 δουρατέου, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ,
 ὃν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε διὸς Ὀδυσσεύς,
 ἀνδρῶν ἐμπλήσας οἳ ῥ' Ἴλιον ἐξαλάπαξαν. 495
 αἶ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξης,
 αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν
 ὥς ἄρα τοι πρόφρων θεὸς ὦπασε θέσπιν ἀοιδήν.’

Demodocus sings of the 'wooden horse.'

‘Ὡς φάθ', ὁ δ' ὀρμηθεὶς θεοῦ ἤρχετο, φαῖνε δ' ἀοιδήν,

ἔνθεν ἔλων ὥς οἱ μὲν ἐυσσέλμων ἐπὶ νηῶν 500
 βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,
 Ἄργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα
 εἶατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ·
 αὐτοὶ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρίσαντο.
 ὥς ὁ μὲν ἐστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον 505
 ἡμενοὶ ἀμφ' αὐτόν· τρίχα δέ σφισιν ἦνδανε βουλή,
 ἥε διαπληῆσαι κοῖλον δόρυ νηλεί χαλκῷ,
 ἢ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,
 ἢ ἔααν μέγ' ἀγαλμα θεῶν θελκτήριον εἶναι,
 τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν 510
 αἴσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψῃ
 δουράτεον μέγαν ἵππον, ὃθ' εἶατο πάντες ἄριστοι
 Ἄργείων Τρῶεσσι φόνον καὶ κῆρα φέροντες.
 ἦειδεν δ' ὥς ἄστυ διέπραθον νῆες Ἀχαιῶν
 ἱππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες. 515
 ἄλλον δ' ἄλλῃ ἄειδε πόλιν κεραϊζέμεν αἰπὴν,
 αὐτὰρ Ὀδυσσῆα προτὶ δῶματα Δηιφόβοιο
 βήμεναι, ἡὕτ' Ἄρηα, σὺν ἀντιθέῳ Μενελάῳ.
 κεῖθι δὴ αἰνύτατον πόλεμον φάτο τολμήσαντα
 νικῆσαι καὶ ἔπειτα διὰ μεγάρων Ἀθήνην. 520

Odysseus weeps at the story, and Alcinous bids the bard
 to cease,

Ταῦτ' ἄρ' αἰοδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
 τήκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάροισι παρειάς.
 ὥς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,
 ὅς τε ἐῆς πρόσθεν πόλιος λαῶν τε πέσῃσιν,
 ἄστεϊ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἦμαρ 525
 ἢ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα
 ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δέ τ' ὀπισθε
 κόπτοντες δούρεσσι μετάφρενον ἠδὲ καὶ ὦμους

εἶρερον εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ διζύν'
 τῆς δ' ἐλεεινοτάτῳ ἄχεϊ φθινύθουσι παρειαί· 530
 ὧς Ὀδυσσεὺς ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἷβεν.
 ἐνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
 Ἄλκίνοος δέ μιν οἷος ἐπεφράσατ' ἠδ' ἐνόησεν.
 ἦμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετήϊδα· 535

Ἰ Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
 Δημόδοκος δ' ἤδη σχεθέτῳ φόρμιγγα λήγειαν
 οὐ γάρ πως πάντεσσι χαριζόμενος τάδ' ἀεῖδει.
 ἐξ οὗ δορπέομέν τε καὶ ὥρορε θεῖος ἀοιδὸς,
 ἐκ τοῦδ' οὗ πω παύσατ' διζυροῖο γόοιο 540
 ὁ ξεῖνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.
 ἀλλ' ἄγ' ὁ μὲν σχεθέτῳ, ἴν' ὁμῶς τερπώμεθα πάντες
 ξεινοδόκοι καὶ ξεῖνος, ἐπεὶ πολὺ κάλλιον οὕτως·
 εἵνεκα γὰρ ξεῖνοιο τάδ' αἰδοῖοιο τέτυκται,
 πομπὴ καὶ φίλα δῶρα, τὰ οἱ δίδομεν φιλέοντες. 545
 ἀντὶ κασιγνήτου ξεῖνός θ' ἱκέτης τε τέτυκται
 ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεςσι.
 τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν
 ὅττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιόν ἐστιν.

and questions Odysseus about himself.

εἰπ' ὄνομα ὅττι σε κεῖθι κάλεον μήτηρ τε πατήρ τε, 550
 ἄλλοι θ' οἱ κατὰ ἄστυ καὶ οἱ περιναιετάουσιν.
 οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,
 οὐ κακὸς οὐδὲ μὲν ἐσθλὸς, ἐπὶν τὰ πρῶτα γένηται,
 ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆες.
 εἰπὲ δέ μοι γαῖάν τε τεῖν δῆμόν τε πόλιν τε, 555
 ὅφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες.
 οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,
 οὐδέ τι πηδάλι' ἐστὶ, τὰ τ' ἄλλαι νῆες ἔχουσιν·

ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,
 καὶ πάντων ἴσασι πόλιας καὶ πύονας ἀγροὺς 560
 ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἄλως ἐκπερώσιν
 ἡέρι καὶ νεφέλῃ κεκαλυμμέναι· οὐδέ ποτέ σφιν
 οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.
 ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα
 Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι 565
 ἡμῖν, οὔνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.
 φῆ ποτὲ Φαιήκων ἀνδρῶν εὐεργέα νῆα
 ἐκ πομπῆς ἀνιοῦσαν ἐν ἡεροειδέι πόντῳ
 ῥαισέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψειν,
 ὥς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἦ τελέσειεν, 570
 ἢ κ' ἀτέλεστ' εἶη, ὥς οἱ φίλον ἔπλετο θυμῷ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ὅππῃ ἀπεπλάγχθης τε καὶ ἅς τινας ἴκεο χώρας
 ἀνθρώπων, αὐτοὺς τε πόλιάς τ' εὖ ναιετοώσας,
 ἡμὲν ὅσοι χαλεποὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, 575
 οἳ τε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεουδής.
 εἰπὲ δ' ὃ τι κλαίεις καὶ ὀδύρεαι ἔνδοθι θυμῷ
 Ἀργείων Δαναῶν ἡδ' Ἴλίου οἶτον ἀκούων.
 τὸν δὲ θεοὶ μὲν τεύξαν, ἐπεκλώσαντο δ' ὄλεθρον
 ἀνθρώποις, ἵνα ᾗσι καὶ ἐσσομένοισιν ἀοιδή. 580
 ἦ τίς τοι καὶ πηδὸς ἀπέφθιτο Ἴλιόθι πρὸ
 ἐσθλὸς ἐὼν, γαμβρὸς ἦ πενθερὸς, οἳ τε μάλιστα
 κήδιστοι τελέθουσι μεθ' αἱμά τε καὶ γένος αὐτῶν;
 ἦ τίς που καὶ ἑταῖρος ἀνὴρ κεχαρισμένα εἰδὼς,
 ἐσθλός; ἐπεὶ οὐ μὲν τι κασιγνήτοιο χερσίων 585
 γίγνεται ὃς κεν ἑταῖρος ἐὼν πεπνυμένα εἰδῇ.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 ἄλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
 ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἔστιν αἰδοῦ
 τοιοῦδ' ὅτος ὅδ' ἔστι, θεοῖς ἐναλγέκιος αἰδῆν.
 οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι
 ἢ ὅτ' ἐνφροσύνῃ μὲν ἔχῃ κἀτα δῆμον ἅπαντα,
 δαιτυμόνες δ' ἀνὰ δῶματ' ἀκουάζωνται αἰδοῦ
 ἡμενοὶ ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι
 σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων
 οἴνοχόος φορέῃσι καὶ ἐγχείῃ δεπάεσσι·
 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.
 σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόμεντα
 εἶρεσθ', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·
 τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;
 κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες.
 νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς
 εἴδετ', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὑπο νηλεὲς ἡμαρ
 ἱμῖν ξείνος ἔω καὶ ἀπόπροθι δῶματα ναίων.
 εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δούλοισιν
 ἀνθρώποισι μέλω, καὶ μὲν κλέος οὐρανὸν ἵκει.
 ναιετάω δ' Ἰθάκην εὐδείελον· ἐν δ' ὄρος αὐτῇ,
 Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι

πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,
 Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.
 αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ εἰν ἀλλ' κεῖται 25
 πρὸς ζόφον, αἱ δέ τ' ἄνευθε πρὸς ἡῶ τ' ἡέλιόν τε,
 τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὐ τοι ἐγὼ γε
 ἧς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι.
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψὼ, δῖα θεάων,
 [ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι·] 30
 ὥς δ' αὐτῶς Κίρκη κατερήτυεν ἐν μεγάροισιν
 Αἰαίη δολόεσσα, λιλαιομένη πόσιν εἶναι.
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.
 ὥς οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκῆων
 γίγνεται, εἴ περ καί τις ἀπόπροθι πύονα οἶκον 35
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,
 ὃν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.

Story of the departure from Ilium: sack of Ismarus,
 and revenge of the Cicones.

Ἴλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσευ,
 Ἴσμάρῳ· ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς· 40
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες
 δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίλοι ἴσης.
 ἐνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας
 ἡνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπύθοντο.
 ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45
 ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἔλικας βοῦς.
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,
 οἳ σφιν γείτονες ἦσαν ἅμα πλέονες καὶ ἀρείους
 ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων
 ἀνδράσι μάρνασθαι καὶ ὅθι χρὴ πεζὸν ἐόντα. 50
 ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,

ἡέριοι· τότε δὴ ῥα κακὴ Διὸς αἴσα παρέστη
 ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσι,
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείρῃσιν. 55
 ὄφρα μὲν ἤως ἦν καὶ ἀέξετο ἱερὸν ἡμᾶρ,
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἔοντας·
 ἦμος δ' ἥελιος μετενίσσεται βουλυτόνδε,
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοίς.
 ἐξ δ' ἀφ' ἐκάστης νηὸς ἐυκνήμιδες ἑταῖροι 60
 ὦλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.

The North wind drives them on the coast of the
 Lotophagi.

Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
 πρὶν τινα τῶν δειλῶν ἐτάρων τρὶς ἕκαστον αὔσαι, 65
 οἱ θάνον ἐν πεδίῳ Κικόνων ὑπο δρωθέντες.
 νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς
 λαλαπε θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
 αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσαι, ἱστία δέ σφιν 70
 τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.
 καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὄλεθρον,
 αὐτὰς δ' ἐσσυμένως προερύσσαμεν ἡπειρόνδε.
 ἔνθα δ' ὡς νύκτας δύο τ' ἡμέματα συνεχὲς αἰεὶ
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75
 ἀλλ' ὅτε δὴ τρίτον ἡμᾶρ ἐνπλόκαμος τέλεσ' ἤως,
 ἱστοὺς στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες
 ἤμεθα· τὰς δ' ἄνεμός τε κυβερνῆται τ' ἴθυνον.
 καὶ νῦ κεν ἀσκηθῆς ἱκόμην ἐς πατρίδα γαῖαν,
 ἀλλὰ με κῦμα ῥόος τε περιγνάμπτοντα Μάλειαν 80

καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

Ἐνθεν δ' ἐννήμαρ φερόμην ὁλοοῖς ἀνέμοισι
 πόντον ἐπ' ἰχθυόεντ'· αὐτὰρ δεκάτῃ ἐπέβημεν
 γαίης Λωτοφάγων, οἳ τ' ἄνθινον εἶδαρ ἔδουσιν.
 ἔνθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85
 αἶψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.
 αὐτὰρ ἐπεὶ σίτοιό τε πασσάμεθ' ἠδὲ ποτῆτος,
 δὴ τότε ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
 ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας. 90
 οἳ δ' αἶψ' οἰχόμενοι μίγυν ἀνδράσι Λωτοφάγοισιν·
 οὔδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὀλεθρον
 ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.
 τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,
 οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὔδ' ἐνέεσθαι, 95
 ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι
 λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.
 τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,
 νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρίσσας.
 αὐτὰρ τοὺς ἄλλους κελόμην ἐρήρας ἑταῖρους 100
 σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,
 μὴ πῶς τις λωτοῖο φαγὼν νόστοιο λάθῃται.
 οἳ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐζόμενοι πολιὴν ἅλα τύπτου ἐρετμοῖς.

They land on the uninhabited isle off the coast of
 the Cyclopes.

Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. 105
 Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων,
 ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν
 οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν,
 ἀλλὰ τὰ γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,

πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἵ τε φέρουσιν 110
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.
 τοῖσιν δ' οὔτ' ἀγοραὶ βοιληφόροι οὔτε θέμιστες,
 ἀλλ' οἳ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
 ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος
 παίδων ἡδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσι. 115

Νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται
 γαίης Κυκλώπων οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
 ὑλήεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν
 ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
 οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἳ τε καθ' ὕλην 120
 ἄλγεια πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.
 οὔτ' ἄρα ποίμνησιν καταΐσχεται οὔτ' ἀρότοισιν,
 ἀλλ' ἢ γ' ἄσπαρτος καὶ ἀνήροτος ἥματα πάντα
 ἀνδρῶν χηρεῦει, βόσκει δέ τε μηκάδας αἶγας.
 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλοπάρῃοι, 125
 οὐδ' ἄνδρες νηῶν ἐνὶ τέκτονες, οἳ κε κάμοιεν
 νῆας ἐυσσέλμους, αἵ κεν τελείοιεν ἕκαστα
 ἄσπε' ἐπ' ἀνθρώπων ἱκνεύμεναι, οἳά τε πολλὰ
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·
 οἳ κέ σφιν καὶ νῆσον ἐνκτιμένην ἐκάμοντο. 130
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·
 ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας
 ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ
 εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὔδας. 135
 ἐν δὲ λιμὴν εὔορμος, ἔν' οὐ χρεὼ πείσματος ἔστιν,
 οὔτ' εὐνὰς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
 ἀλλ' ἐπικέλσαντας μεῖναι χρόνον εἰς δ' κε ναυτέων
 θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.
 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, 140
 κρήνη ὑπὸ σπείους· περὶ δ' αἶγειροι πεφύζουσιν.

ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευε
 νύκτα δι' ὀρφναίην, οὐδὲ προῦφαίνετ' ἰδέσθαι·
 ἀῆρ γὰρ παρὰ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη
 οὐρανόθεν προῖφαινε, κατείχετο δὲ νεφέεσσιν. 145
 ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·
 οἷδ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
 εἰσίδομεν, πρὶν νῆας ἐνστέλμους ἐπικέλσαι.
 κελσάσῃσι δὲ νηυσὶ καθελομεν ἱστία πάντα,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης· 150
 ἔνθα δ' ἀποβρίζαιτες ἐμείναμεν Ἥῳ δῖαν.

Odysseus with twelve comrades sets out for the cave
 where the Cyclops lived.

Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
 ὤρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
 αἴγας ὀρεσκῶους, ἵνα δειπνήσειαν ἑταῖροι. 155
 αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
 εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
 βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.
 νῆες μὲν μοι ἔποντο δυνώδεκα, ἐς δὲ ἑκάστην
 ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἴῳ. 160
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
 οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρὸς,
 ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι
 ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165
 Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,
 καπνὸν τ' αὐτῶν τε φθογγὴν ὄλων τε καὶ αἰγῶν.
 ἡμος δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, 170

καὶ τότε ἔγνων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

“Ἄλλοι μὲν νῦν μέμνεν, ἔμοι ἐρήρηες ἑταῖροι·
αὐτὰρ ἐγὼ σὺν νηὶ τ’ ἐμῇ καὶ ἔμοις ἐτάροισιν
ἐλθὼν τῶνδ’ ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,
ἢ ῥ’ οἳ γ’ ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
ἦε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεοῦδής.” 175

“Ὡς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ’ ἑταίρους
αὐτοὺς τ’ ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δ’ αἰψ’ εἰσβαίνον καὶ ἐπὶ κληῖσι καθίζον,
ἐξῆς δ’ ἐζόμενοι πολιὴν ἄλα τύπτου ἐρετμοῖς. 180
ἀλλ’ ὅτε δὴ τὸν χῶρον ἀφικόμεθ’ ἐγγὺς ἔοντα,
ἔνθα δ’ ἐπ’ ἐσχατιῇ σπέος εἶδομεν, ἄγχι θαλάσσης,
ὑψηλὸν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ
μῆλ’, οἷές τε καὶ αἶγες λαίεσκον· περὶ δ’ αὐλὴ
ὑψηλὴ δέδμητο κατωριχέεσσι λίθοισι 185
μακρῆσίν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.
ἔνθα δ’ ἀνὴρ ἐνίανε πελώριος, ὃς ῥά τε μῆλα
οἷος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ’ ἄλλους
πωλείτ’, ἀλλ’ ἀπάνευθεν ἔων ἀθεμίστια ἤδη.
καὶ γὰρ θαῖμ’ ἐτέτυκτο πελώριον, οὐδὲ ἐφκει 190
ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥίῳ ὑλήεντι
ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ’ ἄλλων.

Δὴ τότε τοὺς ἄλλους κελόμην ἐρήρηας ἑταίρους
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·
αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ’ ἀρίστους 195
βῆν· ἀτὰρ αἶγεον ἄσκον ἔχον μέλανος οἶνοιο,
ἠδέος, ὃν μοι ἔδωκε Μάρων, Εἰάνθεος υἱός,
ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει,
οὔνεκά μιν σὺν παιδὶ περισχόμεθ’ ἠδὲ γυναικὶ
ἄζόμενοι· ᾧκει γὰρ ἐν ἄλσει δεινδρήεντι 200
Φοῖβου Ἀπόλλωνος. ὃ δέ μοι πόρεν ἀγλαὰ δῶρα·
χρυσοῦ μὲν μοι δῶκ’ εὐεργέος ἑπτὰ τάλαντα,

δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
 οἶνον ἐν ἀμφιφορεῖσι δυνάδεκα πᾶσιν ἀφίσσας
 ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν
 205
 ἡεῖδῃ δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
 ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμίη τε μί' οἷη.
 τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
 χεῦ', ὁδμή δ' ἡδεῖα ἀπὸ κρητῆρος ὁδῶδει,
 210
 θεσπεσίη· τότε ἂν οὐ τοι ἀποσχέσθαι φίλον ἦεν.
 τοῦ φέρον ἐμπλήσας ἄσκον μέγαν, ἐν δὲ καὶ ἦια
 κωρύκῃ· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγῆνωρ
 ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκὴν,
 ἄγριον, οὔτε δίκας εὔ εἰδότα οὔτε θέμιστας.
 215

They enter the cave and await his return.

Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
 εὔρομεν, ἀλλ' ἐνόμεινε νομὸν κάτα πίονα μῆλα.
 ἐλθόντες δ' εἰς ἄντρον ἐθεύμεσθα ἕκαστα·
 ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ
 ἄρνων ἡδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται
 220
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
 χωρὶς δ' αἰθ' ἔρσαι· ναῖον δ' ὕρῳ ἄγγεα πάντα,
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
 ἐνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσονται ἐπέεσσι
 τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα
 225
 καρπαλίμως ἐπὶ νῆα θαῖην ἐρίφους τε καὶ ἄρνας
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ·
 ἀλλ' ἐγὼ οὐ πιθόμην, ἢ τ' ἂν πολὺ κέρδιον ἦεν,
 ὅφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.
 οὐδ' ἄρ' ἐμελλ' ἐτάροισι φανείς ἐρατεινὸς ἔσεσθαι.
 230

Ἐνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον

ἤμενοι, εἶος ἐπῆλθε νέμων· φέρε δ' ὄβριμον ἄχθος
 ἔλῃς ἄζαλέης, ἵνα οἱ ποτιδόρπιον εἷη.
 εἵτοσθεν δ' αὐτροιο βαλὼν ὀρυμαγδὸν ἔθηκεν· 235
 ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν αὐτρον.
 αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἤλασε πλοῦνα μῆλα,
 πάντα μάλ' ὅσσ' ἡμελγε, τὰ δ' ἄρσενα λεῖπε θύρηφιν,
 ἀρνειοὺς τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰέρας, 240
 ὄβριμον· οἶκ' ἂν τόν γε δῖω καὶ εἴκοσ' ἄμαξαι
 ἐσθλαὶ τετράκυκλοι ἀπ' οὔδεος ὀχλίσσειαν·
 τόσσην ἡλίβατον πέτρην ἐπέθηκε θύρησιν.
 ἐζόμενος δ' ἡμελγεν οἷς καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη. 245
 αὐτίκα δ' ἡμῖσι μὲν θρέψας λευκοῖο γάλακτος
 πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,
 ἡμῖσι δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὅφρα οἱ εἷη
 πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἷη.
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα, 250
 καὶ τότε πῦρ ἀνέκαιε καὶ εἰσίδεν, εἶρετο δ' ἡμέας·

Cyclops puts questions which Odysseus parries.

"ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
 ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε
 οἰά τε ληιστῆρες ὑπεῖρ ἅλα, τοί τ' ἀλόωνται
 ψυχὰς παρθέμενοι, κακὸν ἄλλοδαπείοι φέρουντες;" 255

"ὦς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ
 δεισάντων φθόγγου τε βαρὺν αὐτόν τε πέλωρον.
 ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·

"Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260
 οἴκαδε ἰέμενοι, ἄλλην ὁδὸν, ἄλλα κέλευθα
 ἤλθομεν· οὕτω που Ζεὺς ἠθελε μητίσασθαι.
 λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,

τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·
 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265
 πολλοὺς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γοῖνα
 ἱκόμεθ', εἴ τι πόροις ξεινήιον ἢ καὶ ἄλλως
 δοίης δωτίνην, ἣ τε ξείνων θέμις ἐστί.

ἀλλ' αἰδεῖο, φέριστε, θεοὺς· ἱκέται δέ τοί εἰμεν.
 Ζεὺς δ' ἐπιτιμῆτωρ ἱκετάων τε ξείνων τε, 270
 ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.

ἌΩς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ
 'νήπιός εἰς, ὦ ξεῖν', ἣ τηλόθεν εἰλήλουθας,
 ὥς με θεοὺς κέλεαι ἢ δειδίμεν ἢ ἁλέασθαι·
 οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἁλέγουσιν 275
 οἷδ' ἐθεῶν μακάρων, ἐπεὶ ἣ πολὺν φέρτεροί εἰμεν.
 οἷδ' ἂν ἐγὼ Διὸς ἔχθος ἁλευάμενος πεφιδοίμην
 οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύει.

ἀλλὰ μοι εἴφ' ὅπῃ ἔσχες ἰὼν εἰεργέα νῆα,
 ἣ που ἐπ' ἐσχατιῆς ἣ καὶ σχεδὸν, ὄφρα δαείω.' 280

ἌΩς φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδύτα πολλὰ,
 ἀλλὰ μιν ἄσφοδρον προσέφην δολίοις ἐπέεσσι·

'Νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων,
 πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,
 ἄκρη προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν' 285
 αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.'

Cyclops devours six of the men, two at a time.

Odysseus plots revenge.

ἌΩς ἐφάμην, ὁ δέ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,
 ἀλλ' ὃ γ' ἀναίξας ἐτάροις ἐπὶ χεῖρας ἱάλλε,
 σὺν δὲ δύο μάρψας ὥς τε σκύλακας ποτὶ γαίῃ
 κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦτε δὲ γαῖαν. 290
 τοὺς δὲ διὰ μελείσσι ταμῶν ὠπλίσσατο δόρπον·
 ἦσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,

ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
 σχέτλια ἔργ' ὀρόωντες· ἀμηχανίη δ' ἔχε θυμόν. 295
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν
 ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
 κεῖτ' ἐντοσθ' ἀντροιο ταυνοσσάμενος διὰ μήλων.
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμόν
 ἄσπον ἰὼν, ξίφος ὅξυ ἐρυσσάμενος παρὰ μηροῦ, 300
 οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσι,
 χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρικεν.
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὀλεθρον·
 οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων
 χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν. 305
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ διαν.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡῶς,
 καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα, 310
 σὺν δ' ὃ γε δὴ αὐτε δῶμα μάρψας ὠπλίσσατο δεῖπνον.
 δειπνήσας δ' ἀντροῦ ἐξήλασε πύονα μῆλα,
 ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
 ἄψ' ἐπέθηχ', ὥς εἴ τε φαρέτρῃ πῶμ' ἐπιθείη.
 πολλῇ δὲ ῥόλῳ πρὸς ὅρος τρέπε πύονα μῆλα 315
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
 εἴ πως τισαίμην, δοίῃ δέ μοι εὖχος Ἀθήνη.
 ἦδε δέ μοι κατὰ θυμόν ἀρίστη φαίνετο βουλή.
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ,
 χλωρὸν ἐλατνεον· τὸ μὲν ἔκταμεν, ὅφρα φοροίῃ 320
 αὐανθέν. τὸ μὲν ἄμμες εἰσκομεν εἰσορόωντες
 ὅσπον θ' ἰστὸν νηὸς ἐεικοσόροιο μελαίνης,
 φορτίδος εὐρείης, ἥ τ' ἐκπεράα μέγα λαῖτμα·
 τόσπον ἔην μήκος, τόσπον πάχος εἰσοράσθαι.

τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστὰς, 325
 καὶ παρέθηχ' ἐτάροισιν, ἀποξῦναι δ' ἐκέλευσα·
 οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθόωσα παραστὰς
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέφ.
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
 ἧ ῥα κατὰ σπείλους κέχυτο μεγάλ' ἥλιθα πολλή· 330
 αὐτὰρ τοῖς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,
 ὅς τις τὸ λμήσειεν ἐμοὶ σὺν μοχλὸν αἰείρας
 τρῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάινει.
 οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἤθελον αἰτὸς ἐλέσθαι,
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335
 ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων·
 αὐτίκα δ' εἰς εἶρὴν σπέος ἤλασε πλόνα μῆλα,
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔκτοθεν αὐλῆς,
 ἧ τι οἰσάμενος, ἧ καὶ θεὸς ὥς ἐκέλευσεν.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰείρας, 340
 ἐζόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα,
 σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὠπλίσσατο δόρπον.
 καὶ τότε ἐγὼ Κύκλωπα προσηΐδων ἄγχι παραστὰς, 345
 κισσίβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο.

Odysseus, having made Cyclops drunk, puts out his eye.

'Κίκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
 ὄφρ' εἰδῆς οἷόν τι ποτὸν τόδε νηὺς ἐκεκείθει
 ἡμετέρη· σοὶ δ' αὖ λαιβὴν φέρον, εἴ μ' ἐλεήσας
 οἴκαδε πέμψεις· σὺ δὲ μαίνεαι σὺκέτ' ἀνεκτῶς. 350
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἴκοιτο
 ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.'

Ὡς ἐφάμην, ὃ δὲ δέκτο καὶ ἔκπιεν· ἦσατο δ' αἰνῶς
 ἡδὺ ποτὸν πίνων, καί μ' ᾗτε δεῦτερον αὖτις·

Ἐδός μοι ἔτι πρόφρων, καὶ μοι τεδν οὔνομα εἶπε 353
 αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.
 καὶ γὰρ Κυκλώπεσσι φέρει ζείδωρος ἄρουρα
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·
 ἀλλὰ τόδ' ὄμβροσίνης καὶ νέκταρός ἐστιν ἀπορρώξ·

ὣς φάτ'· ἀτὰρ οἱ αὖτις ἐγὼ πόρον αἴθοπα οἶνον 360
 τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπιεν ἀφραδίῃσιν.
 αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,
 καὶ τότε δὴ μιν ἔπεσσι προσηίδων μελιχίοισι·

Ἐκύκλωψ, εἰρωτᾷς μ' ὄνομα κλυτόν; αὐτὰρ ἐγὼ τοι
 ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέσσης. 363
 Οὔτις ἐμοί γ' ὄνομα· Οὔτιν δέ με κικλήσκουσι
 μήτηρ ἠδὲ πατήρ ἠδ' ἄλλοι πάντες ἑταῖροι·

ὣς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεὲς θυμῷ·
 Ὀὔτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἑτάροισι,
 τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξεινίον ἔσται. 370

Ἦ καὶ ἀνακλιθεὶς πέσεν ὑπτιος, αὐτὰρ ἔπειτα
 κεῖτ' ἀποδοχμώσας παχὺν αὐχένα, καδ δέ μιν ὑπιος
 ἦρει πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος
 ψωμοί τ' ἀνδρόμεοι· ὃ δ' ἐρεύγετο οἶνοβαρείων.
 καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375
 εἴως θερμαίνουτο· ἔπεσσί τε πάντας ἑταίρους
 θάρσυνον, μή τίς μοι ὑποῦδείσας ἀναδύη.
 ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν
 ἄψεσθαι, χλωρός περ ἔων, διεφαίνετο δ' αἰνῶς,
 καὶ τότε ἐγὼ ἄσσον φέρον ἐκ πυρὸς, ἀμφὶ δ' ἑταῖροι 380
 ἵσταυντ'· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων,
 οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὅξυν ἐπ' ἄκρῳ,
 ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἀερθεὶς
 δίνεον, ὥς ὅτε τις τρυπῶ δόρυ νήιον ἀνὴρ
 τρυπάνῳ, οἱ δέ τ' ἐνερθεν ὑποσσεύουσιν ἱμάτι 385
 ἀψάμειροι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ·

ὥς τοῦ ἐν ὀφθαλμῷ πυρήκεα μοχλὸν ἐλύντες
 δινέομεν, τὸν δ' αἷμα περίρρεε θερμὸν ἔοντα.
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εἷσεν αὐτμῇ
 γλήϊνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ρίζαι. 390
 ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἤε σκέπαρτον
 εἰν ἔδατι ψυχρῷ βάπτῃ μεγάλα λάχοντα
 φαρμάσσω· τὸ γὰρ αὐτὲ σιδήρου γε κράτος ἐστίν·
 ὥς τοῦ σίξ' ὀφθαλμοὺς ἐλαϊνέῳ περὶ μοχλῷ.
 σμερδαλέου δὲ μέγ' ᾤμωξεν, περὶ δ' ἴαχε πέτρη, 395
 ἡμεῖς δὲ δέισαντες ἀπεσσύμεθ'. αὐτὰρ ὁ μοχλὸν
 ἐξέρυσ' ὀφθαλμοῖο πεφιρμένον αἵματι πολλῷ.
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,
 αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνευ, οἳ ρά μιν ἀμφὶς
 ᾤκεον ἐν σπήεσσι δι' ἄκριας ἡνεμοέσσας. 400
 οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος,
 ἰστάμενοι δ' εἶροντο περὶ σφέος ὅττι ἐ κῆδοι·

—The trick of 'No-man.'

‘Τίπτε τόσον, Πολίφημ', ἀρημένος ὧδ' ἐβόησας
 νύκτα δι' ἀμβροσίην, καὶ ἄνπνους ἀμμέ τίθησθα;
 ἢ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει; 405
 ἢ μή τίς σ' αὐτὸν κτελεῖ δόλῳ ἢ βίηφιν;’

Τοὺς δ' αὐτ' ἐξ αὐτροῦ προσέφη κρατερὸς Πολίφημος·
 ‘ὦ φίλοι, Οὐτίς με κτείνει δόλῳ, οὐδὲ βίηφιν.’

Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
 ‘εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἔοντα, 410
 νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι,
 ἀλλὰ σύ γ' εἶχεο πατρὶ Ποσειδάωνι ἄνακτι.’

‘Ὡς ἄρ' ἔφην ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
 ὥς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμίμων.

Preparations for escape.

Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνῃσι, 415

χερσὶ ψηλαφόων, ἀπὸ μὲν λίθον εἴλε θυράων,
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
 εἴ τινα πού μετ' ὅεσσι λάβοι στείχοντα θύραζε·
 οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 420
 εἴ τι ν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ἔφαινον,
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 ἄρσενες οἷες ἦσαν ἐντρεφέες, δασύμαλλοι, 425
 καλοὶ τε μεγάλοι τε, ἰοδυεφὲς εἶρος ἔχοντες·
 τοῖς ἀκέων συνέργον ἐυστρεφέεσσι λύγοισι,
 τῆς ἐπὶ Κύκλωψ εἶδε πέλωρ, ἀθεμίστια εἰδώς,
 σύντρεϊς αἰνύμενος· ὃ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,
 τὼ δ' ἐτέρῳ ἐκάτερθεν ἴγην σώοντες ἐταίρους. 430
 τρεῖς δὲ ἕκαστον φῶτ' οἷες φέρον· αὐτὰρ ἐγὼ γε,
 ἀρνεῖός γάρ ἔην, μήλων ὅχ' ἄριστος ἀπάντων,
 τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς
 κείμεν· αὐτὰρ χερσὶν ἁώτον θεσπεσίῳ
 νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ. 435
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἥῳ δῖαν.
 Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
 θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκοῖς·
 οὐθατα γὰρ σφαραγεῖντο. ἄναξ δ' ὀδύνησι κακῇσι 440
 τειρόμενος πάντων οἴων ἐπεμαίετο νῶτα
 ὀρθῶν ἑσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
 ὥς οἱ ὑπ' εἰροπόκων οἴων στέρνοισι δέδεντο.
 ὕστατος ἀρνεῖός μῆλων ἔστειχε θύραζε,
 λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·

Cyclops talks to his ram.

'Κριὲ πέπον, τί μοι ὦδε διὰ σπέος ἔσσυο μήλων
 ἵστατος; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἴῳν,
 ἀλλὰ πολὺ πρῶτος νέμεαι τέρεν' ἄνθεα ποίης
 μακρὰ βιβὰς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450
 πρῶτος δὲ σταθμόνδε λιλαίεαι ἀπονέεσθαι
 ἑσπέριος· νῦν αὔτε πανύστατος. ἦ σύ γ' ἄνακτος
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε
 σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἴνω,
 Οὔτις, ὃν οὐ πῶ φημι πεφυγμένον εἶναι ὀλεθρον. 455
 εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
 εἰπεῖν ὅππῃ κείνος ἐμὸν μένος ἤλασκάζει·
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη
 θειομένου ῥαίοιτο πρὸς οὐδεῖ, καὶ δέ κ' ἐμὸν κῆρ
 λωφήσειε κακῶν, τὰ μοι οὐτιδανὸς πόρεν Οὔτις.' 460
 Ὡς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.

Odysseus rescues his comrades, and they gain the shore.

ἐλθόντες δ' ἡβαιὸν ἀπὸ σπέους τε καὶ αἰλῆς
 πρῶτος ὑπ' ἀρνείου λυόμεν, ὑπέλυσα δ' ἐταίρους.
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πύονα δημῷ,
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα 465
 ἰκόμεθ'· ἀσπᾶσιοι δὲ φίλοις ἐτάροισι φάνημεν,
 οἱ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.
 ἀλλ' ἐγὼ οὐκ εἴων, ἀνὰ δ' ὄφρυσιν νεδὸν ἐκάστω,
 κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα
 πύλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἄλμυρὸν ὕδωρ. 470
 οἱ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον·
 ἐξῆς δ' ἐζόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων κερταμίλοισι·
 'Κύκλωψ, οὐκ ἄρ' ἐμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους

χερσὶ ψηλαφόων, ἀπὸ μὲν λίθον εἴλε θυράων,
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
 εἴ τινα που μετ' ὅεσσι λάβοι στείχοντα θύραζε·
 οὔτω γάρ ποῦ μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 420
 εἴ τιν' ἐταίροισιν θανάτου λύσιν ἢ δ' ἐμοὶ αὐτῷ
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγίθην ἦεν.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 ἄρσενες οἷες ἦσαν ἐντρεφέες, δασύμαλλοι, 425
 καλοὶ τε μεγάλοι τε, ἰοδνεφὲς εἶρος ἔχοντες·
 τοὺς ἀκέων συνέργον ἐνστρεφέεσσι λύγοισι,
 τῆς ἐπὶ Κύκλωψ εὖδε πέλωρ, ἀθεμίστια εἰδὼς,
 σύντρεϊς αἰνύμενος· ὃ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,
 τὼ δ' ἐτέρῳ ἐκάτερθεν ἴγην σῶοντες ἐταίρους. 430
 τρεῖς δὲ ἕκαστον φῶτ' οἷες φέρον· αὐτὰρ ἐγὼ γε,
 ἀρνεῖος γὰρ ἔην, μήλων ὅχ' ἄριστος ἀπάντων,
 τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς
 κείμεν· αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ
 νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ. 435
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἥῳ δῖαν.
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 οὔθατα γὰρ σφαραγεῖντο. ἄναξ δ' ὀδύνῃσι κακῇσι 440
 τειρόμενος πάντων ὀίων ἐπεμαίετο νῶτα
 ὀρθῶν ἑσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
 ὥς οἱ ὑπ' εἰροπόκων ὀίων στέρνοισι δέδεντο.
 ὕστατος ἀρνεῖος μῆλων ἔστειχε θύραζε,
 λάχυνφ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·

Cyclops talks to his ram.

ἼΚριε πέπον, τί μοι ὦδε διὰ σπέος ἔσσυο μήλων
 ἴστατος; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἴῳ,
 ἀλλὰ πολὺν πρῶτος νέμειαι τέρεν' ἄνθεα ποίης
 μακρὰ βιβὰς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450
 πρῶτος δὲ σταθμόνδε λιλαίειαι ἀπονέεσθαι
 ἐσπέριος· νῦν αὖτε πανίστατος. ἦ σύ γ' ἄνακτος
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε
 σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἴνῳ,
 Οὔτις, ὃν οὐ πῶ φημι πεφυγμένον εἶναι ὀλεθρον. 455
 εἰ δὲ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
 εἰπεῖν ὅππῃ κείνος ἐμὸν μένος ἤλασκάζει·
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη
 θεινομένου ραίοιτο πρὸς οὐδεῖ, καὶ δέ κ' ἐμὸν κῆρ
 λωφήσειε κακῶν, τὰ μοι οὐτιδανὸς πόρεν Οὔτις.' 460
 Ὡς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.

Odysseus rescues his comrades, and they gain the shore.

ἔλθόντες δ' ἠβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
 πρῶτος ὑπ' ἀρνείου λυόμεν, ὑπέλυσα δ' ἐταίρους.
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πλόνα δημῷ,
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα 465
 ἰκόμεθ'· ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,
 οἱ φύγομεν θάνατον· τοῖς δὲ στενάχοντο γοῶντες.
 ἀλλ' ἐγὼ οὐκ εἴων, ἀνὰ δ' ὀφρίσι νεῦον ἐκάστω,
 κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα
 πύλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ. 470
 οἱ δ' αἰψ' εἰσβαίνον καὶ ἐπὶ κληῖσι καθίζον·
 ἐξῆς δ' ἐξόμενοι πολλὴν ἄλα τύπτουν ἑρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,
 καὶ τότε ἐγὼ Κίκλωπα προσηύδων κερτομίοισι·
 'Κύκλωψ, οἶκ' ἄρ' ἐμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους

ἔδμεναι ἐν σπῆι γλαφυρῷ κρατερῇφι βίηφι.
καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,
σχέτλι', ἐπεὶ ξείνους οὐχ ἄζω σῶ ἐνὶ οἴκῳ
ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.'

476

Cyclops nearly crushes their ship twice with a huge oar.

*Ὡς ἐφάμην, ὃ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον· 480
ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο,
καὶ δ' ἔβαλε προπάροιθε νεὸς κυανοπρώροιο
[τυτθὺν, ἐδεύησεν δ' οἰήιον ἄκρον ἰκέσθαι].
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
τὴν δ' αἶψ' ἠπειρόνδε παλιρρόθιον φέρε κῦμα, 485
πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσου ἰκέσθαι.
αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κουτὸν
ῶσα παρέξ· ἐτάροισι δ' ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν,
κρατὶ κατανεύων· οἳ δὲ προπесόντες ἔρεσσον. 490
ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπῆμεν,
καὶ τότε ἐγὼ Κύκλωπα προσηίδων· ἀμφὶ δ' ἐταῖροι
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

'Σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
ὅς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα 495
αὐτὶς ἐς ἠπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
εἰ δὲ φθεγξαμένου τευ ἢ αὐδήσαντος ἄκουσε,
σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆια δοῦρα
μαρμάρῳ ὀκρίοντι βαλὼν· τόσσον γὰρ ἴησιν.'

*Ὡς φάσαν, ἀλλ' οὐ πείθων ἐμὸν μεγαλήτορα θυμὸν 500
ἀλλὰ μιν ἄψορρον προσέφην κεκοτηότι θυμῷ·

'Κύκλωψ, αἶ κέν τίς σε καταθυητῶν ἀνθρώπων
ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτὺν,
φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
νῆδον Λαέρτεω, Ἰθάκῃ ἐνὶ οἴκῳ ἔχοντα.' 505

Ὡς ἐφάμην, ὃ δέ μ' οἰμώξας ἡμείβετο μίθῳ·
 ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἱκάνει.
 ἔσκε τις ἐνθάδε μάντις ἀγῆρ ἤϋς τε μέγας τε,
 Τηλέμος Εὐρυμίδης, ὃς μαντοσίῃν ἐκέκαστο
 καὶ μαντευόμενος κατεγήρα Κυκλώπεςσιν· 510
 ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
 χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
 ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιδεικνύμενον ἀλκήν·
 νῦν δέ μ' ἔων ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκις 515
 ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἔδαμάσσατο οἶνῳ.
 ἀλλ' ἄγε δεῦρ', Ὀδυσσεῦ, ἵνα τοι παρ ξείνια θέλω,
 πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·
 τοῦ γὰρ ἐγὼ παῖς εἰμὶ, πατὴρ δ' ἐμὸς εὖχεται εἶναι.
 αὐτὸς δ', αἶ κ' ἐθέλῃς, ἰήσεται, οἷδέ τις ἄλλος 520
 οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.

Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
 εἶναι ποιήσας πέμψαι δόμον Ἄιδος εἶσω,
 ὥς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' ἐνοσίχθων. 525

Ὡς ἐφάμην, ὃ δ' ἔπειτα Ποσειδάωνι ἄνακτι
 εὖχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

Κλυθι, Ποσειδάων γαίηοχε, κυανοχαῖτα·
 εἰ ἔτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὖχεται εἶναι,
 δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἱκέσθαι 530
 [νῖδον Λαέρτew, Ἰθάκῃ ἐνὶ οἴκῳ ἔχοντα].
 ἀλλ' εἰ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι
 οἶκον ἐνκτίμενον καὶ ἐὴν ἐς πατρίδα γαῖαν,
 ὄψε' ἀκῶς ἔλθοι, ὀλέσας ἀπὸ πάντας ἑταίρους,
 νηὸς ἐπ' ἄλλοτρίης, εὖροι δ' ἐν πῆματα οἴκῳ. 535

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης
 αἰτὰρ ὃ γ' ἐξαὔτις πολὺ μείζονα λᾶαν ἀείρας

ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ Ἴν' ἀπέλεθρον,
 καὶ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο
 τυτθὸν, ἐδεύησεν δ' οἰήιον ἄκρον ἰκέσθαι. 540
 ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
 τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἰκέσθαι.

They rejoin their comrades and resume their voyage

ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
 νῆες εὐσσελμοὶ μένον ἄθρόαι, ἀμφὶ δ' ἑταῖροι
 εἵατ' ὄδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ, 545
 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλευμεν ἐν ψαμάθοισιν,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
 μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες
 δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίοι ἴσῃς.
 ἀρνεῖον δ' ἐμοὶ οἶω ἔγκνημιδες ἑταῖροι 550
 μῆλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
 Ζηνὶ κελαινεφεί Κρονίδῃ, ὅς πᾶσιν ἀνάσσει,
 ῥέξας μηρί' ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,
 ἀλλ' ἄρα μερμήριζεν ὅπως ἀπολοῖατο πᾶσαι
 νῆες εὐσσελμοὶ καὶ ἐμοὶ ἐρίηρες ἑταῖροι. 555
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
 ἡμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως, 560
 δὴ τότε γῶν ἐτάροισιν ἐποτρύνας ἐκέλευσα
 αὐτοῖς τ' ἀμβαίνειν ἀνὰ τε πρυμνήσια λῦσαι.
 οἱ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.
 Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, 565
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.

τοὺς δ' αἰψ' ἀρπάξασα φέρειν πόντονδε θύελλα
 κλαίοντας, γαίης ἄπο πατρίδος· αὐτὰρ ἐγὼ γε
 ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα 50
 ἦε πεσῶν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,
 ἢ ἀκέων τλαίην καὶ ἔτι ζωῶσι μετείην.

ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ
 κείμεν· αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θύελλῃ
 αὐτὶς ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι. 55

Ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
 αἶψα δὲ δεῖπνον ἔλουντο θεῆς παρὰ νηυσὶν ἑταῖροι.
 αὐτὰρ ἐπεὶ σίτοιό τε πασσάμεθ' ἠδὲ ποτῆτος,
 δὴ τότε γὰρ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον,
 βῆν εἰς Αἰόλου κλυτὰ δῶματα· τὸν δ' ἐκίχανον 60
 δαινύμενον παρὰ ἧ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.
 ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οἴδοῦ
 ἐζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἐκ τ' ἐρέοντο·

Ἵ Πῶς ἦλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων;
 ἦ μὲν σ' ἐνδουκέως ἀπεπέμπομεν, ὄφρ' ἂν ἴκηαι 65
 πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν.'

Ἵ Ὡς φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ·
 Ἵ ἄσάν μ' ἑταροὶ τε κακοὶ πρὸς τοῖσί τε ὕπνος
 σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ἱμῖν.'

Ἵ Ὡς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν· 70
 οἱ δ' ἄνεψ' ἐγένοντο· πατὴρ δ' ἠμείβετο μύθῳ·

Ἵ Ἔρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζῳόντων·
 οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οἷδ' ἀποπέμπειν
 ἄνδρα τὸν ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν.
 ἔρρ', ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ' ἱκάνεις.' 75

Ἵ Ὡς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.
 ἔνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἦτορ.
 τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς
 ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνεται πομπή.

The winds tied up in a bag.

ἐνθα δὲ βυκτάων ἀνέμων κατέδησε κέλευθα·
 κείνον γὰρ ταμίην ἀνέμων ποίησε Κρονίων,
 ἡμὲν παυέμεναι ἢ δ' ὀρνύμεν ὃν κ' ἐθέλησι.
 νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ
 ἄργυρῇ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ·
 αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν αἴηνη,
 ὄφρα φέροι νηῆάς τε καὶ αὐτοὺς· οὐδ' ἄρ' ἔμελλεν
 ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίησιν.

Ἐννῆμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,
 τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρὶς ἄρουρα,
 καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἑόντας.
 ἐνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυνθε κεκμηῶτα·
 αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τῳ ἄλλῳ
 δῶχ' ἐτάρων, ἵνα θᾶσσον ἱκοίμεθα πατρίδα γαῖαν·
 οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,
 καὶ μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι,
 δῶρα παρ' Αἰόλου μεγαλήτορος Ἴπποτάδαο·
 ὧδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·

ᾠ πόποι, ὥς ὅδε πᾶσι φίλος καὶ τίμιός ἐστιν
 ἀνθρώποις, ὅτεών τε πόλιν καὶ γαῖαν ἵκηται.
 πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ
 ληϊδος· ἡμεῖς δ' αὐτε ὁμῆν ὁδὸν ἐκτελέσαντες
 οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες.
 καὶ νῦν οἱ τὰδ' ἔδωκε χαριζόμενος φιλότῃτι
 Αἰόλος. ἀλλ' ἄγε θᾶσσον ἰδῶμεθα ὅττι τὰδ' ἐστίν,
 ὅσος τις χρυσός τε καὶ ἄργυρος ἀσκῶ ἔνεστιν.

ᾠς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἐταίρων·

The bag is opened by the crew, and the ship blown back
 to the isle.

ἄσκῳ μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν,

τοὺς δ' αἶψ' ἀρπάξασα φέρεν πόντονδε θύελλα
 κλαίοντας, γαίης ἄπο πατρίδος· αὐτὰρ ἐγὼ γε
 ἐγρύμενος κατὰ θυμὸν ἀμύμονα μερμήριξα 50
 ἢ πεσῶν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,
 ἢ ἁκέων τλαίην καὶ ἔτι ζωῶσι μετείην.

ἄλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ
 κείμεν· αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ
 αὐτὶς ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι. 55

Ἐνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
 αἶψα δὲ δεῖπνον ἔλονται θεῆς παρὰ νηυσὶν ἑταῖροι.
 αὐτὰρ ἐπεὶ σίτοιό τε πασσάμεθ' ἠδὲ ποτῆτος,
 δὴ τότε ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον,
 βῆν εἰς Αἰόλου κλυτὰ δῶματα· τὸν δ' ἐκίχανον 60
 δαινύμενον παρὰ ἡ τ' ὀλόχῳ καὶ οἷσι τέκεσσιν.
 ἔλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ
 ἐζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἐκ τ' ἐρέοντο·

Ἦώς ἦλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων;
 ἦ μὲν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἂν ἴκηαι 65
 πατρίδα σὴν καὶ δῶμα, καὶ εἰ πού τοι φίλον ἔστιν·

Ὡς φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχινύμενος κῆρ·
 ἄασάν μ' ἔταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος
 σχέτλιος. ἄλλ' ἁκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν· 70

Ὡς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν·
 οἱ δ' ἄνεψ' ἐγένοντο· πατὴρ δ' ἠμείβετο μύθῳ·

Ἔρρ' ἐκ νήσον θᾶσσον, ἐλέγχιστε ζῶόντων·
 οὐ γάρ μοι θέμις ἔστι κομιζέμεν οἷδ' ἀποπέμπειν
 ἄνδρα τὸν ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν.
 ἔρρ', ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ' ἱκάνεις· 75

Ὡς εἰπὼν ἀπέπεμπε δύμων βαρέα στενάχοντα.
 ἔνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἦτορ.
 τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς
 ἡμετέρῃ ματίῃ, ἐπεὶ οἰκέτι φαίνεται πομπή·

The Laestrygonæ.

Ἐξήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμάρ 80
 ἐβδομάτῃ δ' ἰκόμεσθα Λάμον αἰπὺ πτολίεθρον,
 Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμὴν
 ἡπύνει εἰσελάων, ὃ δέ τ' ἐξελάων ὑπακούει.
 ἔνθα κ' ἄνπνος ἀνὴρ δοιοὺς ἐξήρατο μισθοὺς,
 τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων 85
 ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι.
 ἔνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἤλθομεν, ὃν πέρι πέτρῃ
 ἡλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,
 ἀκταὶ δὲ προβλήτες ἐναντίαι ἀλλήλησιν
 ἐν στόματι προὔχουσιν, ἀραιὴ δ' εἴσοδος ἔστιν, 90
 ἔνθ' οἳ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.
 αἱ μὲν ἄρ' ἐντοσθεν λιμένος κοίλοιο δέδεντο
 πλησίαι· οὐ μὲν γάρ ποτ' ἀέξετο κῦμά γ' ἐν αὐτῷ,
 οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνῃ.
 αὐτὰρ ἐγὼν οἷος σχέθον ἔξω νῆα μέλαιναν, 95
 αὐτοῦ ἐπ' ἐσχατιῇ, πέτρῃς ἐκ πείσματα δήσας·
 ἔστην δὲ σκοπιῇν ἐς παιπαλύεσσιν ἀνελθών.
 εἶθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνεται ἔργα,
 καπνὸν δ' οἷον ὀρώμεν ἀπὸ χθονὸς ἀλίσσοντα.
 δὴ τότε ἐγὼν ἐτάρους προΐειν πείθεσθαι ἰόντας 100
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
 ἄνδρε δῖο κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας.
 οἳ δ' ἴσαν ἐκβάντες λείην ὁδὸν, ἥπερ ἄμαξαι
 ἄστυδ' ἀφ' ὑψηλῶν ὀρέων καταγίνεον ὕλην.
 κούρῃ δὲ ξύμβληντο πρὸ ἄστεος ὕδρευούσῃ, 105
 θυγατέρ' Ἰφθίμῃ Λαιστρυγόνος Ἀντιφάταο.
 ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον
 Ἄρτακλήν· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον·
 οἳ δὲ παριστάμενοι προσεφώνεον, ἔκ τ' ἐρέοντο
 ὅς τις τῶνδ' εἴη βασιλεὺς καὶ οἷσιν ἀνάσσοι. 110

ἥ δὲ μάλ' ἀντίκα πατρὸς ἐπέφραδεν ὑψερεφές δῶ.
 οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δώματα, τὴν δὲ γυναιῖκα
 εὖρον ὅσῃν τ' ὄρεος κορυφῇν, κατὰ δ' ἔστρυγον αὐτήν.
 ἥ δ' αἰψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,
 ὃν πάσι, ὃς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον. 115
 αὐτίχ' ἔνα μάρψας ἐτάρων ὠπλίσσατο δεῖπνον·
 τῷ δὲ δύ' αἰζαντε φυγῇ ἐπὶ νῆας ἰκέσθην.
 αὐτὰρ ὁ τεύχε βοῆν διὰ ἄστεος· οἱ δ' αἰούτες
 φοίτων Ἰφθιμοὶ Λαιστρυγόνες ἄλλοθεν ἄλλος,
 μυρίοι, οὐκ ἄνδρεσσιν ἑοικότες, ἀλλὰ Γίγασιν. 120
 οἳ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισι
 βάλλον· ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρει
 ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγνυμενῶν·
 ἰχθῦς δ' ὥς πείροντες ἀτερπέα δαῖτα φέροντο.
 ὄφρ' οἱ τοὺς ὄλεκον λιμένος πολυβενθέος ἐντὸς, 125
 τόφρα δ' ἐγὼ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ
 τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρώροιο.
 αἶψα δ' ἐμοῖς ἐτάροισιν ἐποτρύνας ἐκέλευσα
 ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν·
 οἱ δ' ἅλα πάντες ἀνέρριψαν, δείσαντες ὄλεθρον. 130
 ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας
 νηὺς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.

Aeaea, the isle of Circe.

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.
 Αἰαΐην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιε 135
 Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
 αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο·
 ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἡελίοιο
 μητρός τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα.
 ἔνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ 140

ναύλοχον ἐς λιμένα, καὶ τις θεὸς ἡγεμόνευεν.
 ἔνθα τότ' ἐκβάντες δύο τ' ἡματα καὶ δύο νύκτας
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' Ἥως,
 καὶ τότ' ἐγὼν ἐμὸν ἔγχος ἔλῶν καὶ φάσγανον ὄξυ 145
 καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπὴν,
 εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπήν τε πυθοίμην.
 ἔστην δὲ σκοπιῇν ἐς παιπαλόεσσαν ἀνελθὼν,
 καὶ μοι λείσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης
 Κίρκης ἐν μεγάροισι διὰ δρυμὰ πικρὰ καὶ ὕλην. 150
 μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἔλθειν ἢ δὲ πυθέσθαι, ἐπεὶ ἴδον αἶθοπα καπνόν.
 ὦδε δέ μοι φρονέοντι δοάσσατο κέρδιον εἶναι,
 πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης
 δεῖπνον ἐταίροισιν δόμεναι προέμεν τε πυθέσθαι. 155

Odysseus slays a huge stag as food for his crew.

ἀλλ' ὅτε δὴ σχεδὸν ἦα κιῶν νεὸς ἀμφιελίσσης,
 καὶ τότε τίς με θεῶν ὀλοφύρατο μοῦνον ἔοντα,
 ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν
 ἦκεν· ὁ μὲν ποταμόνδε κατήειν ἐκ νομοῦ ὕλης
 πιόμενος· δὴ γάρ μιν ἔχεν μένος ἠελίοιο. 160
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα
 πλήξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε,
 καὶ δ' ἔπεσ' ἐν κονίῃσι μακρῶν, ἀπὸ δ' ἔπτατο θυμός.
 τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς
 εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ 165
 εἶασ'· αὐτὰρ ἐγὼ σπασάμην ῥῶπας τε λύγους τε,
 πείσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν
 πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,
 βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,
 ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πως ἦεν ἐπ' ὤμου 170

χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.
καὶ δ' ἔβαλον προπάραιθε νεὺς, ἀνέγειρα δ' ἑταίρους
μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

“ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ', ἀχνίμενοί περ.
εἰς Ἀΐδαο δόμους, πρὶν μόρσιμον ἡμᾶρ ἐπέλθῃ. 175
ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θοῇ βρώσις τε πόσις τε,
μνησόμεθα βρώμης μὴδὲ τρυχώμεθα λιμῶ.”

“Ὡς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·
ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἀλὸς ἀτρυγέτοιο
θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν. 180
αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσι,
χεῖρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.
ὥς τότε μὲν πρόπαν ἡμᾶρ ἐς ἥλιον καταδίυντα
ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε, 185
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότε γῶν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

‘[Κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι·]
ὦ φίλοι, οὐ γάρ τ' ἴδμεν ὅπῃ ζόφος οἶδ' ὅπῃ ἦώς, 190
οἶδ' ὅπῃ ἥλιος φαεσίμβροτος εἶσ' ὑπὸ γαίαν
οἶδ' ὅπῃ ἀννεῖται· ἀλλὰ φραζώμεθα θᾶσσον
εἴ τις ἔτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἶομαι εἶναι.
εἶδον γὰρ σκοπιῆν ἐς παιπαλόεσσιν ἀνελθὼν
νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται· 195
αὐτὴ δὲ χθαμαλὴ κεῖται· καπνὸν δ' ἐνὶ μέσση
ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ἔλην.”

“Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ
μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο
Κίκλωπός τε βίης μεγαλήτορος, ἀνδροφάγοιο. 200
κλαῖον δὲ λιγέως, θαλερὸν κατὰ δάκρυ χέοντες·
ἀλλ' οὐ γάρ τις πρῆξις ἐγένετο μυρομένοισιν.

Eurylochus is sent forward with twenty-two men,
who are turned into swine by Circe.

Αὐτὰρ ἐγὼ δίχα πάντας εὐκνήμιδας ἑταῖρους
 ἡρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὅπασσα·
 τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής. 205
 κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλομεν ὥκα·
 ἐκ δ' ἔθορε κλήρος μεγαλήτορος Εὐρυλόχοιο.
 βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἑταῖροι
 κλαίοντες· κατὰ δ' ἅμμε λίπον γοόοντας ὅπισθεν.
 εὖρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης 210
 ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.
 ἀμφὶ δέ μιν λύκοι ἦσαν δρέστεροι ἢ δὲ λέοντες,
 τοὺς αὐτῇ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.
 οὐδ' οἳ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε
 οἰρήσιν μακρῇσι περισσαίνοντες ἀνέστην. 215
 ὥς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα
 σαίνωσ'· αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ·
 ὥς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἢ δὲ λέοντες
 σαῖνον· τοὶ δ' ἔδδεισαν, ἐπεὶ ἶδον αἰνὰ πέλωρα.
 ἔσταν δ' ἐν προθύροισι θεῆς καλλιπλοκάμοιο, 220
 Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὅπῃ καλῇ,
 ἰστὸν ἐποιχομένης μέγαν ἄμβροτον, οἷα θεάων
 λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.
 τοῖσι δὲ μύθων ἦρχε Πολίτης, ὄρχαμος ἀνδρῶν,
 ὅς μοι κήδιστος ἐτάρων ἦν κενυτάτος τέ· 225
 "ὦ φίλοι, ἔνδον γάρ τις ἐποιχομένη μέγαν ἰστὸν
 καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,
 ἢ θεὸς ἢ ἐγγυή· ἀλλὰ φθεγγώμεθα θᾶσσον."
 ὣς ἄρ' ἐφώνησεν, τοὶ δ' ἐφθέγγοντο καλεῦντες.
 ἢ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαιινὰς 230
 καὶ κάλει· οἳ δ' ἅμα πάντες ἀιδρεῖσιν ἔποντο·

Εὐρύλοχος δ' ὑπέμεινεν, δισάμενος δόλον εἶναι.
 εἶσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,
 ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρόν
 οἶνῳ Πραμνεῖῳ ἐκύκα· ἀνέμισγε δὲ σίτῳ 235
 φάρμακα λύγρ', ἵνα πάγχυ λαθολάτο πατρίδος αἵης.
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα
 ῥάβδῳ πεπληγυῖα κατὰ σιφειοῖσιν ἔεργον.
 οἱ δὲ συνῶν μὲν ἔχον κεφαλὰς φωινήν τε τρίχας τε
 καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος ὥς τὸ πάρος περ. 240
 ὥς οἱ μὲν κλαίοντες ἔέρχατο· τοῖσι δὲ Κίρκη
 πὰρ ῥ' ἄκιλον βάλανόν τ' ἔβαλεν καρπὸν τε κρανείης
 ἔδμεναι, οἷα σῦες χαμαιευνάδες αἰὲν ἔδουσιν.

Eurylochus brings the bad news to Odysseus.

Εὐρύλοχος δ' ἅψ ἦλθε θαῖν ἐπὶ νῆα μέλαιναν,
 ἀγγελίην ἐτάρων ἔρέων καὶ ἀδεικέα πότμον. 245
 οὐδέ τι ἐκφάσθαι δύνατο ἔπος, ἰέμενός περ,
 κῆρ ἄχεϊ μεγάλῳ βεβολημένος· ἐν δέ οἱ ὄσσε
 δακρυόφιν πίμπλαντο, γόον δ' ὤλετο θυμός.
 ἀλλ' ὅτε δὴ μιν πάντες ἀγασσάμεθ' ἐξερέοντες,
 καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν ὄλεθρον· 250

ἥτις ἡμῶν, ὥς ἐκέλευες ἀνὰ δρυμὰ, φαίδιμ' Ὀδυσσεῦ·
 εὖρομεν ἐν βήσσησι τετυγμένα δώματα καλὰ
 [ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].
 ἔνθα δέ τις μέγαν ἱστὸν ἐποιχομένη λίγ' αἶειδεν
 ἢ θεὸς ἢ γυνή· τοὶ δ' ἐφθέγγοντο καλεῦντες. 255
 ἢ δ' αἰψ' ἐξελθοῦσα θύρας ὤϊξε φαεινὰς
 καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖσιν ἔποντο·
 αὐτὰρ ἐγὼν ὑπέμεινα, δισάμενος δόλον εἶναι.
 οἱ δ' ἅμ' αἰστώθησαν ἀολλέες, οὐδέ τις αὐτῶν
 ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπίαζον. 260

ὣς ἔφατ', αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλου

ᾧμουιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·
 τὸν δ' ἄψ ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.
 αὐτὰρ ὃ γ' ἀμφοτέρησι λαβὼν ἐλλίσσετο γούνων
 [καί μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα]· 265

‘Μὴ μ' ἄγε κεῖσ' ἀέκοντα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ·
 οἶδα γὰρ ὡς οὔτ' αὐτὸς ἐλεύσεται οὔτε τιν' ἄλλον
 ἄξις σῶν ἐτάρων· ἀλλὰ ξὺν τοῖσδεσι θῆσσον
 φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ.’

‘Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 270
 ‘Εὐρύλοχ', ἦ τοι μὲν σὺ μέν' αὐτοῦ τῶδ' ἐνὶ χώρῳ
 ἔσθων καὶ πίνων, κοίλῃ παρὰ νηὶ μελαίνῃ·
 αὐτὰρ ἐγὼν εἵμι· κρατερὴ δέ μοι ἔπλετ' ἀνάγκη.’

Odysseus goes alone to Circe's house.

‘Ὡς εἰπὼν παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
 ἀλλ' ὅτε δὴ ἄρ' ἔμελλον ἰὼν ἱερὰς ἀνὰ βήστας 275
 Κίρκης ἵξεσθαι πολυφαρμάκου ἐς μέγα δῶμα,
 ἐνθα μοι Ἑρμείας χρυσόρραπις ἀντεβόλησεν
 ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἐοικῶς,
 πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτη ἦβη·
 ἐν τ' ἄρα μοι φῦ χειρὶ ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε· 280

*Hermes meets him and gives an antidote against
 Circe's spells.*

‘Πῇ δὴ αὐτ', ὦ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,
 χώρου αἰδρις ἑών; ἔταροι δέ τοι οἶδ' ἐνὶ Κίρκης
 ἔρχεται, ὥστε σύες, πυκινοὺς κευθμῶνας ἔχοντες.
 ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σέ φημι
 αὐτὸν νοστήσειν, μενέεις δὲ σύ γ' ἐνθα περ ἄλλοι. 285
 ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἠδὲ σαώσω·
 τῇ, τόδε φάρμακον ἔσθλόν ἐχων ἐς δώματα Κίρκης
 ἔρχεαι, ὃ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἡμαρ.

πάντα δέ τοι ἐρέω ὀλοφώϊα δῆνεα Κίρκης.
 τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτῳ 290
 ἀλλ' οὐδ' ὥς θέλξαι σε δυνησεται· οὐ γὰρ ἔασει
 φάρμακον ἐσθλὸν, ὃ τοι δώσω, ἐρέω δὲ ἕκαστα.
 ὅπποτε κεν Κίρκη σ' ἐλάσῃ περιμήκεϊ ῥάβδῳ,
 δὴ τότε σὺν ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ
 Κίρκη ἐπαΐξαι ὥς τε κτάμεναι μενεαίνων. 295

ἦ δέ σ' ὑποδδείσασα κελήσεται εἰνηθῆναι·
 ἔνθα σὺν μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εἰνὴν,
 ὄφρα κέ τοι λύσῃ θ' ἐτάρους αὐτόν τε κομίσσῃ·
 ἀλλὰ κέλευσθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι
 μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, 300
 μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θέλῃ.

Ὡς ἄρα φωνήσας πόρε φάρμακον ἀργειφύοντης
 ἐκ γαίης ἐρύσας, καὶ μοι φύσιν αὐτοῦ ἔδειξε.
 ῥίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἵκελον ἄνθος·
 μῶλον δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν 305
 ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.

Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον
 νῆσον ἀν' ἰλήεσσαν, ἐγὼ δ' ἐς δώματα Κίρκης
 ἦια· πολλὰ δέ μοι κραδίη πόρφυρε κιόοντι.
 ἔστην δ' εἰνὶ θύρῃσι θεᾶς καλλιπλοκάμοιο· 310

ἔνθα στὰς ἐβόησα, θεὰ δέ μεν ἔκλυεν αὐδῆς.
 ἦ δ' αἰψ' ἐξελθοῦσα θύρας ὦϊξε φαεινὰς
 καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμεν ἀκαχήμενος ἦτορ.
 εἷσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,
 καλοῦ δαιδαλέον· ὑπὸ δὲ θρήνης ποσσὶν ἦεν· 315
 τεύξε δέ μοι κυκεῶ χρυσέῳ δέπῳ, ὄφρα πίοιμι,
 ἐν δέ τε φάρμακον ἦκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον οὐδέ μ' ἔθελξε,
 ῥάβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν

Circe's spell fails.

‘Ἐρχεο νῦν συμφεόνδε, μετ’ ἄλλων λέξο ἑταίρων.’ 320
ὥς φάτ’, ἐγὼ δ’ ἄορ ὄξυν ἐρυσσάμενος παρὰ μηροῦ
Κίρκη ἐπήριξα ὥς τε κτάμεναι μενεαίνων.

ἡ δὲ μέγα λάχουσα ὑπέδραμε καὶ λάβε γούνων,
καὶ μ’ ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

‘Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆες;
θαῦμά μ’ ἔχει ὥς οὔ τι πιὼν τάδε φάρμακ’ ἐθέλχθης. 326
οὔδ’ οἶδ’ οἶδέ τις ἄλλος ἀνὴρ τάδε φάρμακ’ ἀνέτλη,
ὃς κε πῖν καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων.

[σοὶ δέ τις ἐν στήθεσσι ἀκήλητος νόος ἐστίν.]
ἦ σύ γ’ Ὀδυσσεύς ἐσσι πολύτροπος, ὃν τε μοι αἰεὶ 330
φάσκειν ἐλεύσεσθαι χρυσόρραπις ἀργειφόντης,
ἐκ Τροίης ἀνιόντα βοῇ σὺν νηὶ μελαίνῃ.

ἀλλ’ ἄγε δὴ κολεῶ μὲν ἄορ θέο, νῶϊ δ’ ἔπειτα
εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε
εὐνῇ καὶ φιλότῃ πεποιίθομεν ἀλλήλοισιν.’ 335

‘Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
‘ὦ Κίρκη, πῶς γάρ με κέλεαι σοὶ ἥπιον εἶναι,
ἡ μοι σῦς μὲν ἔθηκας ἐνὶ μεγάροισιν ἑταίρους,
αὐτὸν δ’ ἐνθάδ’ ἔχουσα δολοφρονέουσα κελεύεις
εἰς θάλαμόν τ’ ἵεναι καὶ σῆς ἐπιβήμεναι εὐνῆς, 340
ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θέῃς.
οὔδ’ ἂν ἐγὼ γ’ ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,
εἰ μὴ μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὁμόσσαι
μὴ τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.’

‘Ὡς ἐφάμην, ἡ δ’ αὐτίκ’ ἀπώμυνεν ὥς ἐκέλευον. 345
αὐτὰρ ἐπεὶ ῥ’ ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον,
καὶ τότε ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

Ἀμφίπολοι δ’ ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο
τέσσαρες, αἳ οἱ δῶμα κάτα δρήστειραι ἔασι.
γίγνονται δ’ ἄρα ταί γ’ ἐκ τε κρηνέων ἀπὸ τ’ ἀλσέων 350

ἔκ θ' ἱερῶν ποταμῶν, οἳ τ' εἰς ἅλαδε προρέουσι.
 τάων ἥ μὲν ἔβαλλε θρόνοισι ἐνὶ ῥήγεα καλὰ,
 πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν·
 ἥ δ' ἐτέρῃ προπάρειθε θρόνων ἐτίταινε τραπέζας
 ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια· 355
 ἥ δὲ τρίτῃ κρητῇρι μελίφρονα οἶνον ἐκίρνα
 ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·
 ἥ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε
 πολλὸν ὑπὸ τρίποδι μεγάλῳ· λαίνετο δ' ὕδωρ.
 αὐτὰρ ἐπεὶ δὴ ζέσσειν ὕδωρ ἐνὶ ἥνοπι χαλκῷ, 360
 ἔς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοιο,
 θυμῆρες κεράσασα κατὰ κρατὸς τε καὶ ὤμων,
 ὄφρα μοι ἐκ κάματος θυμοφθόρον εἴλετο γυίων.
 αὐτὰρ ἐπεὶ λουσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἡδὲ χιτῶνα, 365
 εἷσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,
 καλοῦ δαιδαλέον· ὑπὸ δὲ θρήνης πασὶν ἦεν·
 [χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῆ, χρυσεῖη, ὑπὲρ ἀργυρέοιο λέβητος,
 νύφασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. 370
 σῖτον δ' αἰδοίῃ ταμὶν παρέθηκε φέρουσα,
 εἶδата πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων·]
 ἐσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οἶχ ἥνδανε θυμῷ,
 ἀλλ' ἤμην ἀλλοφρονέων, κακὰ δ' ὄσσετο θυμός.
 Κίρκη δ' ὥς ἐνόησεν ἔμ' ἤμενον οὐδ' ἐπὶ σίτῳ 375
 χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
 ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·
 'Τίφθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔξεαι ἴσος ἀναίδῳ,
 θυμὸν ἔδων, βρώμης δ' οὐχ ἄπτεαι οὐδὲ ποτῆτος;
 ἥ τινα που δόλον ἄλλον οἶσαι· οὐδέ τί σε χρὴ 380
 δειδόμεν· ἤδη γάρ τοι ἀπώμοσα καρτερὸν ὄρκον.'
 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

Circe's spell falls.

Ἔρχεο νῦν συμφεόνδε, μετ' ἄλλων λέξο ἑταίρων.' 320
 ὥς φάτ', ἐγὼ δ' ἄορ ὄξυ ἔρυσσάμενος παρὰ μηροῦ
 Κίρκη ἐπήριξα ὥς τε κτάμεναι μενεαίνων.
 ἡ δὲ μέγα λάχουσα ὑπέδραμε καὶ λάβε γούνων,
 καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

Ἵς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆες;
 θαῦμά μ' ἔχει ὥς οὔ τι πιὼν τάδε φάρμακ' ἐθέλχθης. 326
 οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,
 ὅς κε πῆρ καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων.
 [σοὶ δέ τις ἐν στήθεσσι νύκλῃτος νόος ἐστίν.]
 ἡ σύ γ' Ὀδυσσεύς ἐσσι πολύτροπος, ὅν τε μοι αἰεὶ 330
 φάσκειν ἐλεύσεσθαι χρυσόρραπις ἀργειφόντης,
 ἐκ Τροίης ἀνιόντα βοῇ σὺν νηὶ μελαίνῃ.
 ἀλλ' ἄγε δὴ κολεῶ μὲν ἄορ θεο, νῶϊ δ' ἔπειτα
 εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε
 εὐνῇ καὶ φιλότῃ πεποιθόμεν ἀλλήλοισιν.' 335

Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ὦ Κίρκη, πῶς γάρ με κέλεαι σοὶ ἥπιον εἶναι,
 ἡ μοι σῦς μὲν ἔθῃκας ἐνὶ μεγάροισιν ἑταίρους,
 αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις
 εἰς θάλαμόν τ' ἵεναι καὶ σῆς ἐπιβήμεναι εὐνῆς, 340
 ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης.
 οἶδ' ἂν ἐγὼ γ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς,
 εἰ μὴ μοι τλαίης γε, θεᾶ, μέγαν ὄρκον ὀμόσσαι
 μὴ τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'

Ὡς ἐφάμην, ἡ δ' αὐτίκ' ἀπώμυνεν ὥς ἐκέλευον. 345
 αὐτὰρ ἐπεὶ ῥ' ὅμοσέν τε τελευτήσέν τε τὸν ὄρκον,
 καὶ τότε ἐγὼ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

Ἀμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο
 τέσσαρες, αἳ οἱ δῶμα κάτα δρήσκειν ἔασι.
 γίγνονται δ' ἄρα ταί γ' ἐκ τε κρηνέων ἀπὸ τ' ἀλσέων 350

ἔκ θ' ἱερῶν ποταμῶν, οἳ τ' εἰς ἅλαδε προρέουσι.
 τάων ἢ μὲν ἔβαλλε θρόνοισι ἐνὶ ῥήγεα καλὰ,
 πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν·
 ἢ δ' ἑτέρῃ προπάροιθε θρόνων ἐτίταινε τραπέζας
 ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια· 355
 ἢ δὲ τρίτῃ κρητῇρι μελίφρονα οἶνον ἐκίρνα
 ἠδὺν ἐν ἀργυρέῳ, νέμε δὲ κρίσεια κύπελλα·
 ἢ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε
 πολλὸν ὑπὸ τρίποδι μεγάλῳ· λαίνετο δ' ὕδωρ.
 αὐτὰρ ἐπεὶ δὴ ζέσσειν ὕδωρ ἐνὶ ἥνοπι χαλκῷ, 360
 ἔς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοιο,
 θυμῆρες κεράσασα κατὰ κρατὸς τε καὶ ὤμων,
 ὄφρα μοι ἐκ κάματος θυμοφθόρον εἴλετο γυνίων.
 αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἠδὲ χιτῶνα, 365
 εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,
 καλοῦ δαιδαλέον· ὑπὸ δὲ θρήνης ποσὶν ἦεν·
 [χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ, χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,
 νύψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. 370
 σῆτον δ' αἰδοίῃ ταμὴν παρέθηκε φέρουσα,
 εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων·]
 ἐσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἠνῶανε θυμῷ,
 ἀλλ' ἤμην ἀλλοφρονέων, κακὰ δ' ὄσσετο θυμός.
 Κίρκη δ' ὥς ἐνόησεν ἔμ' ἤμενον οὐδ' ἐπὶ σίτῳ 375
 χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
 ἄγχι παρισταμένη ἔπεα πτερόεντα προσηίδα·
 'Τίφθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔξχει ἴσος ἀναῦδω,
 θυμὸν ἔδων, βρώμης δ' οὐχ ἄπτεαι οὐδὲ ποτῆτος·
 ἢ τινά που δόλον ἄλλον ὀίεαι· οὐδέ τί σε χρὴ 380
 δειδίμεν· ἦδη γάρ τοι ἀπώμοσα καρτερὸν ὄρκον.'
 Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

‘ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναΐσιμος εἴη,
 πρὶν τλαίῃ πάσσασθαι ἐδῆτύος ἢ δὲ ποτῆτος,
 πρὶν λύσασθ’ ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι; 385
 ἀλλ’ εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,
 λῦσον, ἵν’ ὀφθαλμοῖσιν ἴδω ἐρίηρας ἐταίρους.’

*Ὡς ἐφάμην, Κίρκη δὲ δι’ ἐκ μεγάροιο βεβήκει
 ῥάβδον ἔχουσ’ ἐν χειρὶ, θύρας δ’ ἀνέωξε συφειοῦ,
 ἐκ δ’ ἔλασεν σιάλοισιν ἑοικότας ἐννεώροισιν. 390
 οἱ μὲν ἔπειτ’ ἔστησαν ἐναντίοι, ἣ δὲ δι’ αὐτῶν
 ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο.

The comrades of Odysseus resume their human shape.

τῶν δ’ ἐκ μὲν μελέων τρίχες ἔρρεον, ἃς πρὶν ἔφυσε
 φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη·
 ἄνδρες δ’ ἄψ ἐγένοντο νεώτεροι ἢ πάρος ἦσαν 395
 καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράασθαι.
 ἔγνωσαν δ’ ἐμὲ κείνοι, ἔφυν τ’ ἐν χερσὶν ἕκαστος.
 πᾶσιν δ’ ἱμερόεις ὑπέδν γόος, ἀμφὶ δὲ δῶμα
 σμερδαλέον κανάχιζε· θεὰ δ’ ἐλέαιρε καὶ αὐτή.
 ἣ δέ μεν ἄγχι στᾶσα προσηΐδα δῖα θεάων· 400

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
 ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 νῆα μὲν ἄρ πάμπρωτον ἐρύσσετε ἠπειρόνδε,
 κτήματα δ’ ἐν σπῆεσσι πελάσσετε ὅπλα τε πάντα·
 αὐτὸς δ’ ἄψ ἵεναι καὶ ἄγειν ἐρίηρας ἐταίρους.’ 405

Odysseus brings the rest of his comrades to Circe's palace.

*Ὡς ἔφατ’, αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγῆνωρ,
 βῆν δ’ ἵεναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 εὖρον ἔπειτ’ ἐπὶ νηὶ θοῇ ἐρίηρας ἐταίρους
 οἴκτρ’ ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας.

ὥς δ' ὅτ' ἂν ἄγραιλοι πόριες περὶ βοῦς ἀγελαίας,
 ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται,
 πᾶσαι ἅμα σκαίρουσιν ἐναντίαι· οὐδ' ἔτι σηκοὶ
 ἴσχουσ', ἀλλ' ἀδινὸν μυκῶμεναι ἀμφιθέουσι
 μητέρας· ὥς ἐμὲ κεύνοι, ἐπεὶ ἴδον ὀφθαλμοῖσι,
 δακρυόεντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς
 ὥς ἔμεν ὥς εἰ πατρίδ' ἰκοίατο καὶ πόλιν αἰγὴν
 τρηχεῖης Ἰθάκης, ἵνα τ' ἔτραφεν ἦδ' ἐγένοντο·
 καὶ μ' ὀλοφνυρόμενοι ἔπεα πτερόεντα προσηύδων·

‘Σοὶ μὲν νοστήσαντι, διοτρεφές, ὥς ἐχάρημεν,
 ὥς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν·
 ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ὄλεθρον.’

‘Ὡς ἔφην, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσιν·
 ‘νῆα μὲν ἄρ πάμπρωτον ἐρύσσομεν ἠπειρόνδε,
 κτήματα δὲ σπῆεσσι πελάσσομεν ὄπλα τε πάντα·
 αὐτοὶ δ' ὀτρύνεσθ', ἐμοὶ ἅμα πάντες ἔπεσθαι,
 ὄφρα ἴδῃθ' ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης
 πίνοντας καὶ ἔδοντας· ἐπηγεανὸν γὰρ ἔχουσιν.’

‘Ὡς ἐφάμην, οἳ δ' ὦκα ἐμοῖς ἐπέεσσιν πίθοντο·
 Εὐρύλοχος δέ μοι οἷος ἐρύκανε πάντας ἐταίρους·
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·]

‘Ἄ δειλοὶ, πόσ' ἴμεν; τί κακῶν ἰμείρετε τούτων,
 Κίρκης ἐς μέγαρον καταβήμεναι, ἣ κεν ἅπαντας
 ἦ σὺς ἢ λύκος ποιήσεται ἢ λέοντας,
 οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,
 ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἵκοντο
 ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς·
 τούτου γὰρ καὶ κεύνοι ἀτασθαλίησιν ὄλοντο.’

‘Ὡς ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριξα,
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
 τῷ οἱ ἀποτμήξας κεφαλὴν οἰδάσδε πελάσσαι,
 καὶ πῇ περ εἴοντι μάλα σχεδόν· ἀλλὰ μ' ἐταῖροι

μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

‘Διογενὲς, τοῦτον μὲν ἑάσομεν, εἰ σὺ κελεύεις,
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·

ἡμῖν δ’ ἡγεμόνευ’ ἱερὰ πρὸς δῶματα Κίρκης.’

445

‘Ὡς φάμενοι παρὰ νηὸς ἀνῆιον ἠδὲ θαλάσσης.

οἷδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λείλειπτο,
ἀλλ’ ἔπετ’· ἔδδεισεν γὰρ ἐμὴν ἑκπαγλον ἐνιπῆν.

Τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκῃ

ἐνδυκέως λοῦσέν τε καὶ ἔχρισεν λίπ’ ἐλαίῳ,

450

ἀμφὶ δ’ ἄρα χλαῖνας οὐλας βάλεν ἠδὲ χιτῶνας·

δαινυμένους δ’ εὖ πάντας ἐφείρομεν ἐν μεγάροισιν.

οἱ δ’ ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ’ ἐσάντα,

κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.

ἡ δέ μιν ἄγχι στᾶσα προσηύδα διὰ θεάων·

455

‘[Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῖ,]

μηκέτι νῦν θαλερὸν γόον ὄρνυτε· οἶδα καὶ αὐτὴ

ἡμὲν ὅσ’ ἐν πόντῳ πάθει’ ἄλγεα ἰχθυόεντι,

ἠδ’ ὅσ’ ἀνάρσιοι ἄνδρες ἐδηλήσαντ’ ἐπὶ χέρσου.

ἀλλ’ ἄγετ’ ἐσθίετε βρώμην καὶ πίνετε οἶνον,

460

εἰς ὃ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε,

οἶον ὅτε πρώτιστον ἐλείπετε πατρίδα γαῖαν

τρηχέλης Ἰθάκης· νῦν δ’ ἀσκελέες καὶ ἄθυμοι,

αἰὲν ἄλῃς χαλεπῆς μεμνημένοι· οὐδέ ποθ’ ὑμῖν

θυμὸς ἐν εἰφροσύνῃ, ἐπεὶ ἡ μάλα πολλὰ πέποσθε.’

465

‘Ὡς ἔφαθ’, ἡμῖν δ’ αὖτ’ ἐπεπείθετο θυμὸς ἀγῆνωρ.

ἔνθα μὲν ἥματα πάντα τελεσφόρον εἰς ἐνιαυτὸν

ἤμεθα, δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἠδύ·

ἀλλ’ ὅτε δὴ ῥ’ ἐνιαυτὸς ἔην, περὶ δ’ ἔτραπον ὥραι,

[μηνῶν φθινόντων, περὶ δ’ ἥματα μακρὰ τελέσθη,]

470

καὶ τότε μ’ ἐκκαλέσαντες ἔφην ἐρήρηες ἐταῖροι·

‘Δαιμόνι’, ἦδη νῦν μιμνήσκειο πατρίδος αἴης,

εἴ τοι θέσφατόν ἐστι σωθῆναι καὶ ἰκέσθαι

οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.'

[Ὡς ἔφαν, αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγήνωρ.
ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα 476
ἦμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
ἦμος δ' ἥλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,
οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα.]

Αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς 480
γούνων ἐλλιτάνευσα, θεὰ δέ μεν ἔκλυεν αἰδῆς·
[καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·]

Odysseus is fain to depart, and Circe tells him of his
voyage to the land of Hades.

'ὦ Κίρκη, τέλεσόν μοι ὑπόσχεσιν ἦν περ ὑπέστης,
οἴκαδε πεμψέμεναι· θυμὸς δέ μοι ἔσσεται ἡδὴ,
ἡδ' ἄλλων ἐτάρων, οἳ μεν φθινύθουσι φίλον κῆρ 485
ἄμφ' ἐμ' ὀδυρόμενοι, ὅτε πον σύ γε νόσφι γένηαι.'

Ὡς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεάων·
'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ·
ἄλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἰκέσθαι 490
εἰς Ἀΐδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
ψυχῇ χρησομένους Θηβαίου Τειρεσίαιο,
μάντηος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·
τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια
οἷῳ πεπνύσθαι· τοὶ δὲ σκιαὶ αἰσσουσιν.' 495

Ὡς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ·
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ τι θυμὸς
ἤθελ' ἔτι ζῶειν καὶ ὄρᾶν φάος ἡελίοιο.
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθην,
καὶ τότε δὴ μιν ἔπεσιν ἀμειβόμενος προσέειπον· 500

'ὦ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει ;
εἰς Ἀΐδος δ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ.'

ὣς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο διὰ θεάων
 ' Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω, 505
 ἱστὸν δὲ στήσας ἀνά θ' ἱστία λευκὰ πετάσσας
 ἦσθαι· τὴν δέ κέ τοι πνοιὴ Βορέας φέρῃσιν.
 ἀλλ' ὁπότε ἂν δὴ νηὶ δι' Ὀκεανοῖο περήσῃς,
 ἔνθ' ἀκτὴ τε λάχεια καὶ ἄλσέα Περσεφονείης,
 μακρὰ τ' αἰγίροι καὶ ἱταί ὠλεσίκαρποι, 510
 νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὀκεανῷ βαθιδίνῃ,
 αὐτὸς δ' εἰς Ἀἰδεω ἰέναι δόμον εὐρώεντα.
 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέοισι
 Κώκυτός θ', ὅς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,
 πέτρη τε ξύνεσις τε δύο ποταμῶν ἐριδοῦπων 515
 ἔνθα δ' ἔπειθ', ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω,
 βόθρον ὀρίξαι ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,
 ἀμφ' αὐτῷ δὲ χοῆν χεῖσθαι πᾶσιν νεκίεσσι,
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ,
 τὸ τρίτον αἰθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ παλύνειν. 520
 πολλὰ δὲ γουνοῦσθαι νεκύων ἀμνηνὰ κάρηνα,
 ἔλθων εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη,
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίῃ δ' ἀπάνευθεν οἶν ἱερυσέμεν οἶω
 παμμέλαν', ὅς μήλοισι μεταπρέπει ὑμετέροισιν. 525
 αὐτὰρ ἐπὴν εὐχῇσι λίσῃ κλυτὰ ἔθνεα νεκρῶν,
 ἔνθ' ὦν ἀρνειὸν ῥέξειν θήλυν τε μέλαιναν
 εἰς Ἑρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τοαπέσθαι
 ἰέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλὰ
 ψυχαὶ ἐλεύσονται νεκίων κατατεθνηώτων. 530
 δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρῦναι καὶ ἀνώξαι
 μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλεί χαλκῷ,
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 ἰφθίμῳ τ' Αἰδῇ καὶ ἐπαινῇ Περσεφονείῃ·

αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 ἦσθαι, μηδὲ ἔαν νεκύων ἀμεινὰ κάρηνα
 αἵματος ἄσπον ἵμεν πρὶν Τειρεσίαο πυθέσθαι.
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,
 ὅς κέν τοι εἴησιν ὁδὸν καὶ μέτρα κελεύθου
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.' 535 540

Ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἥως.
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσειν
 αὐτῇ δ' ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη,
 λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱδυῖ
 καλὴν χρυσεῖην, κεφαλῇ δ' ἐπέθηκε καλύπτρην. 545
 αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὤτρυνον ἑταίρους
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον

Ἰστέτι νῦν εὖδοντες ἄωτεῖτε γλυκὺν ὕπνον,
 ἄλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.'

Ἔφαμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ. 550
 οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἑταίρους.
 Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λῆην
 ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ἦσιν ἀρηρῶς,
 ὅς μοι ἄνευθ' ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,
 ψύχεος ἱμείρων, κατελέξατο οἰνοβαρείων· 555
 κινυμένων δ' ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας
 ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ἦσιν
 ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
 ἀλλὰ καταντικρὺ τέγεος πέσειν· ἐκ δέ οἱ αὐχὴν
 ἀστραγάλων ἔαγη, ψυχὴ δ' Ἀϊδόςδε κατήλθεν. 560
 ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·

Ἰφάσθε νύ που οἰκόνδε φίλην ἐς πατρίδα γαῖαν
 ἔρχεσθ'· ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη
 εἰς Ἀῖδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
 ψυχῇ χρησομένους Θηβαίου Τειρεσίαο.' 565

Ἔφαμην, τοῖσιν δὲ κατεκλάσθη φίλου ἦτορ,

ὣς ἐφάμην, ἥ γ' ἰὼν τίλλοντό τε χαίτας·
 Διογενὲς Λαερτιάδης ἐγένετο μυρομένοισιν.
 μή τί τοι ἡγεμόνι κτεῖναι θοὴν καὶ θῖνα θαλάσσης
 ἱστὸν δὲ στήσας κλεῖον κατὰ δάκρυ χέοντες,
 ἦσθαι· τὴν δέ κ' Ἰρίην Κίρκην παρὰ νηὶ μελαίνῃ
 ἀλλ' ὁπότε' ἂν ἴδω θῆλυν τε μέλαιναν,
 ἔνθ' ἀκτὴν τε λείψω τίς ἂν θεὸν οὐκ ἐθέλοντα
 μακραί τ' αἵγες κτεῖν' ἢ ἔνθ' ἢ ἔνθα κίοντα;
 νῆα μὲν αὐτοῖς
 αὐτὸς δ' εἰς
 ἔνθα μὲν εἰς
 Κώκυτός θ'
 πέτρῃ τε ξέειπε
 ἔνθα δ' ἔπειτα
 βόθρον δ' ὀτρύνει
 ἀμφ' αὐτῷ
 πρῶτα
 τὸ τρίτον
 πολλὰ
 ἐλθὼν
 ῥέξει
 Τειρεσίαν
 παρὰ
 αὐτῷ
 ἔνθα
 εἰ

Ο Δ Υ Σ Σ Ε Ι Α Σ Λ.

Ν έ κ υ ι α.

The fair wind brings them to the Cimmerians' land.

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἠδὲ θάλασσαν,
νῆα μὲν ἄρ' ἀμπρωτον ἐρύσσαμεν εἰς ἅλα δῖαν,
ἐν δ' ἰστὸν τιθέμεσθα καὶ ἰστία νηὶ μελαίνῃ,
ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἅν δὲ καὶ αὐτοὶ
βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. 5

ἡμῖν δ' αὖ μετόπισθε νεὸς κυανοπρώροιο
ἴκμενον οὖρον ἴει πλησίστιον, ἐσθλὸν ἑταῖρον,
Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αὐδήεσσα.
ἡμεῖς δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἤμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε. 10
τῆς δὲ πανημερίης τέταθ' ἰστία ποντοπορούσης·
δύσετό τ' ἥελιος, σκιάωντό τε πᾶσαι ἀγυιαί.

Ἡ δ' ἐς πείραθ' ἴκανε βαθυρῥόου Ὠκεανοῖο.
ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,
ἥερι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοὺς 15
Ἡέλιος φαέθων καταδέρκεται ἀκτίνεσσιν,
οὔθ' ὅπότε ἅν στείχησι πρὸς οὐρανὸν ἀστερόεντα,
οὔθ' ὅτ' ἅν ἅψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται,
ἀλλ' ἐπὶ νύξ' ὅλοή τέταται δειλοῖσι βροτοῖσι.
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα 20
εἰλόμεθ'· αὐτοὶ δ' αὖτε παρὰ ῥόον Ὠκεανοῖο
ῥομεν, ὅφρ' ἐς χῶρον ἀφικόμεθ' ὃν φράσε Κίρκη.

The ghosts come up from Hades to drink the blood
of the victims.

Ἐνθ' ἱεράμια μὲν Περιμήδης Εὐρύλοχός τε
ἔσχον· ἐγὼ δ' ἄορ ὄξυν ἐρυσσάμενος παρὰ μηροῦ
βόθρον ὄριξ' ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα, 25
ἀμφ' αὐτῷ δὲ χοῖν χεόμην πᾶσιν νεκύεσσι,
πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδεί οἶνω,
τὸ τρίτον αἰθ' ἱδατι· ἐπὶ δ' ἄλφιτα λευκὰ πάλινον.
πολλὰ δὲ γουνούμην νεκύων ἀμενηνὰ κάρηνα,
ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη, 30
ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
Τειρεσίῃ δ' ἀπάνευθεν οἶν ἱερευσέμεν οἶψ
παμμέλαν', ὅς μῆλοισι μεταπρέπει ἡμετέροισι.
τοὺς δ' ἐπεὶ εἰχλωῆσι λιτῆσί τε, ἔθνεα νεκρῶν,
ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα 35
ἐς βόθρον, ῥέε δ' αἷμα κελαϊεφές· αἱ δ' ἀγέροντο
ψυχαὶ ὑπ' ἐξ Ἑρέβους νεκύων κατατεθυγῶτων.
[νύμφαι τ' ἡθεοὶ τε πολύτλητοί τε γέροντες
παρθενικαὶ τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι·
πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείησιν, 40
ἄνδρες ἀρηίφατοι βεβρωτῶμένα τεύχε' ἔχοντες·
οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος
θεσπεσίῃ ἰαχῇ· ἐμὲ δὲ χλωρὸν δέος ἦρει.]
δὴ τότ' ἐπειθ' ἐτάροισιν ἐποτρύνας ἐκέλευσα
μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεί χαλκῷ, 45
δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
ἰφθίμῳ τ' Ἀἰδῇ καὶ ἐπαινῇ Περσεφονείῃ·
αὐτὸς δὲ ξίφος ὄξυν ἐρυσσάμενος παρὰ μηροῦ
ἤμην, οὐδ' εἷων νεκύων ἀμενηνὰ κάρηνα
αἵματος ὅσσον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι. 50

The ghost of Elpenor.

Πρώτη δὲ ψυχὴ Ἑλπήνορος ἦλθεν ἑταίρου
 οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εἰρυοδείης·
 σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς
 ἄκλαυτον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγε.
 τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 55
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

‘Ἑλπήνορ, πῶς ἦλθες ὑπὸ ζόφον ἡρόεντα ;
 ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.’

‘Ὡς ἐφάμην, ὃ δέ μ’ οἰμώξας ἡμείβετο μίθῳ·
 ‘[διογενὲς Λαερτιάδῃ, πολὺ μὲν ἔχον’ Ὀδυσσεῖ,]
 ἄσέ με δαίμονος αἴσα κακὴ καὶ ἀθέσφατος οἶνος·
 Κίρκης δ’ ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
 ἄφορρόν καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
 ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αἰχὴν
 ἀστραγάλων ἐάγη, ψυχὴ δ’ Αἰδοῖσδε κατῆλθε. 65

νῦν δέ σε τῶν ὄπιθεν γοινάζομαι, οὐ παρεόντων,
 πρὸς τ’ ἀλόχου καὶ πατρὸς, ὃ σ’ ἔτρεφε τυτθὸν ἐόντα,
 Τηλεμάχου θ’, ὃν μοῦνον ἐνὶ μεγάροισιν ἔλειπες·
 οἶδα γὰρ ὥς ἐνθένδε κιῶν δόμου ἐξ Αἰῖδος
 νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆα· 70

ἐνθα σ’ ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμεῖο·
 μή μ’ ἄκλαυτον, ἄθαπτον, ἰὼν ὄπιθεν καταλείπεις,
 νοσφισθεῖς, μή τοί τι θεῶν μήνιμα γένωμαι,
 ἀλλὰ με κακῆναι σὺν τεύχεσιν, ἄσσα μοί ἐστι,
 σῆμά τέ μοι χεῦναι πολιῆς ἐπὶ θινὶ θαλάσσης, 75
 ἀνδρὸς διστήνοιο, καὶ ἔσσομένοισι πνθέσθαι·
 ταῦτά τέ μοι τελέσαι πῆξαί τ’ ἐπὶ τύμβῳ ἑρετμόν,
 τῷ καὶ ζῶδες ἔρεσσον ἐὼν μετ’ ἐμοῖς ἐτάροισιν.’

‘Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ‘ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.’ 80

Νῶϊ μὲν ὥς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν

πίργωσάν τ', ἐπεὶ οὐ μὲν ἀπίργωτόν γ' ἐδύναντο
 ναιέμεν εἰρίχορον Θήβην, κρατερώ περ ἐόντε. 265

Alomona and Megara.

Τὴν δὲ μέτ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,
 ἥ ῥ' Ἡρακλῆα θρασυμέμενονα θυμολέοντα
 γείνατ' ἐν ἀγκοίνῃσι Διὸς μέγαλοιο μιγείσα·
 καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θύγατρα,
 τὴν ἔχευ Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρήσ. 270

Epicasta.

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
 ἥ μέγα ἔργον ἔρεξεν αἰδρεΐησι νόοιο,
 γημαμένη ᾧ ὕμν'· ὁ δ' ὄν πατέρ' ἐξεναρίζας
 γῆμεν· ἄφαρ δ' ἀνάπιστα θεοὶ θέσαν ἀνθρώποισιν.
 ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων 275
 Καδμείων ἤνασσε θεῶν ὀλοὰς διὰ βουλὰς·
 ἥ δ' ἔβη εἰς Ἀἶδαο πιλάρταο κρατεροῖο,
 ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,
 ᾧ ἄχει σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
 πολλὰ μάλ', ὅσσα τε μητρὸς Ἐρινύες ἐκτελέουσι. 280

Chloris.

Καὶ Χλῶριν εἶδον περικαλλέα, τὴν ποτε Νηλεὺς
 γῆμεν ἐὼν διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,
 ὀπλοτάτην κούρην Ἀμφλόνοσ' Ἰασίδαιο,
 ὃς ποτ' ἐν Ὀρχομενῷ Μινυεῖω Ἴφι ἤνασσεν·
 ἥ δὲ Πύλου βασιλεὺς, τέκεν δέ οἱ ἀγλαὰ τέκνα, 285
 Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.
 τοῖσι δ' ἐπ' ἰφθίμην Πηρῶ τέκε, θαῖμα βροτοῖσι,
 τὴν πάντες μνώοντο περικτίται· οὐδέ τι Νηλεὺς
 τῷ ἐδίδου ὅς μὴ ἔλικας βόας εὐρυμετώπους
 ἐκ Φιλάκης ἐλάσειε βίης Ἰφικληείης 290

καί κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἵκοισθε·
 εἰ δέ κε σῖνθαι, τότε τοι τεκμαίρομ' ὄλεθρον
 νηί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλίξης,
 ὃψ' ἐκ κακῶς νεῖαι, ὀλέσας ἄπο πάντας ἐταίρους,
 νηὸς ἐπ' ἀλλοτρίης· δῆεις δ' ἐν πῆματα οἴκῳ, 115
 ἄνδρας ὑπερφιάλους, οἳ τοι βίοτον κατέδουσι
 μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.
 ἀλλ' ἢ τοι κείνων γε βίας ἀποτίσσαι ἐλθών·
 αὐτὰρ ἐπὶ μνηστῆρας ἐνὶ μεγάροισι τεοῖσι
 κτείνης ἢ δόλῳ ἢ ἀμφιδὸν ὀξεί χαλκῷ, 120
 ἔρχεσθαι δὴ ἔπειτα, λαβὼν εὐήρες ἑρετμόν,
 εἰς ὃ κε τοὺς ἀφίκηαι οἱ οὐκ ἴσασι θάλασσαν
 ἄνδρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ' ἔδουσιν·
 οἷδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους,
 οἷδ' εὐήρε' ἑρετμὰ, τὰ τε πτερὰ νηυσὶ πέλονται. 125
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδὲς, οὐδέ σε λήσει·
 ὅπποτε κεν δὴ τοι ξυμβλήμενος ἄλλος ὁδίτης
 φῆῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὤμῳ,
 καὶ τότε δὴ γαίῃ πῆξας εὐήρες ἑρετμόν,
 ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι, 130
 ἄρνειὸν ταῦρόν τε συνῶν τ' ἐπιβήτορα κάπρον,
 οἴκαδ' ἀποστείλχειν ἔρδειν θ' ἱερὰς ἑκατόμβας
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
 πᾶσι μάλ' ἐξείης· θάνατος δέ τοι ἐξ ἁλὸς αὐτῷ
 ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κε σε πέφυη 135
 γῆρα ὑπο λιπαρῷ ἄρημένον· ἀμφὶ δὲ λαοὶ
 ὀλβιοὶ ἔσσονται· τὰ δέ τοι νημερτέα εἶρω·

Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'Τειρεσίη, τὰ μὲν ἄρ' που ἐπέκλωσαν θεοὶ αὐτοί.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 140
 μητρὸς τήνδ' ὀρόω ψυχὴν κατατεθνηυῖης·
 ἢ δ' ἀκέουσ' ἵσταται σχεδὸν αἵματος, οἷδ' ἐδὼν ἰδὼν

ἔτλη ἑσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.

εἰπὲ, ἄναξ, πῶς κέν με ἀναγνοίῃ τὸν ἑόντα;

Ἔως ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
 ῥηϊδίον τοι ἔπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω· 146

ὅν τινα μέν κεν ἔᾱς νεκύων κατατεθνηώτων
 αἵματος ἄσσον ἵμεν, ὃ δέ τοι νημερτὲς ἐνίψει·
 ὧ δέ κ' ἐπιφθονέοις, ὃ δέ τοι πάλιν εἴσιν ὀπίσσω.

Ἔως φαμένη ψυχὴ μὲν ἔβη δόμον Ἄιδος εἴσω 150
 Τειρεσίαιο ἄνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν·

Next comes the ghost of Anticleia, mother of Odysseus.

αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ
 ἦλυθε καὶ πῖεν αἶμα κελαινεφές· αὐτίκα δ' ἔγνω,
 καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

Τέκνον ἐμόν, πῶς ἦλθες ὑπὸ ζόφον ἡερόεντα 155
 ζωὸς ἑών; χαλεπὸν δὲ τάδε ζωοῖσιν ὀρᾶσθαι.
 [μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,
 Ὠκεανὸς μὲν πρῶτα, τὸν οὗ πῶς ἔστι περῆσαι
 πεζὸν ἑόντ', ἦν μή τις ἔχῃ εὐεργέα νῆα.]

ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάνεις 160
 νηὶ τε καὶ ἑτάροισι πολὺν χρόνον; οὐδέ πω ἦλθες
 εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;

Ἔως ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 μῆτερ ἐμῇ, χρειώ με κατήγαγεν εἰς Ἄϊδαο 165
 ψυχῇ χρησόμενον Θηβαίου Τειρεσίου·

οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς
 γῆς ἐπέβην, ἀλλ' αἶεν ἔχων ἀλάλημαι οἰζύν,
 ἐξ οὗ τὰ πρῶτισθ' ἐπόμην Ἀγαμέμνονι δῖῳ
 Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μαχοίμην.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 170
 τίς νύ σε Κῆρ ἐδάμασσε ταιηλεγέος θανάτῳ;
 ἦ δολιχὴ νοῖσος; ἦ Ἄρτεμις ἰοχέαιρα

οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν;
 εἰπὲ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,
 ἦ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἦέ τις ἴδῃ 175
 ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.
 εἰπὲ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,
 ἦ ἔ μινει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει
 ἦ ἤδη μιν ἔγημεν Ἀχαιῶν ὅς τις ἄριστος.'

ᾧ Ως ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο Πύτνια μήτηρ 180
 'καὶ λίην κείνη γε μένει τετληότι θυμῷ
 σοῖσιν ἐνὶ μεγάροισιν· διζυραὶ δέ οἱ αἰεὶ
 φθίνουσιν νύκτες τε καὶ ἡμέραι δακρυχεοῦση.
 σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηνος
 Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας εἰσας 185
 δαίνυνται, ἃς ἐπέοικε δικασπόλον ἀνδρ' ἀλεγύνειν·
 πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτόθι μίμνει
 ἀγρῷ, οὐδὲ πόλινδε κατέρχεται· οὐδέ οἱ εἶναι
 δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλόευντα,
 ἀλλ' ὃ γε χεῖμα μὲν εὖδει ὄθι δμῶες ἐνὶ οἴκῳ 190
 ἐν κόνι ἄγχι πυρὸς, κακὰ δὲ χροῖ εἵματα εἴται·
 αὐτὰρ ἐπὶν ἔλθῃσι θέρος τεθαλιῖά τ' ὀπώρη,
 πάντῃ οἱ κατὰ γουνὸν ἄλωϊς οἶνοπέδοιο
 φύλλων κεκλιμένων χθαμαλαὶ βεβλήγεται εὐναί·
 ἔνθ' ὃ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει 195
 σὸν νόστον ποθέων· χαλεπὸν δ' ἐπὶ γῆρας ἱκάνει.
 οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·
 οὐτ' ἐμέ γ' ἐν μεγάροισιν εὐσκοπος ἰοχέαιρα
 οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν,
 οὔτε τις οὔν μοι νοῦσος ἐπήλυθεν, ἦ τε μάλιστα 200
 τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν·
 ἀλλὰ με σὸς τε πόθος σά τε μήδεα φαίδιμ' Ὀδυσσεῦ,
 σὴ τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα.'

ᾧ Ως ἔφατ', αὐτὰρ ἐγὼ γ' ἔθελον φρεσὶ μερμηρίζας

μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθυηυῖης. 205
 τρὶς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει,
 τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἵκελον ἦ καὶ ὀνείρῳ
 ἔπατ'· ἐμοὶ δ' ἄχος ὅξυν γενέσκειτο κηρόθι μᾶλλον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηίδων·

‘Μῆτερ ἐμῇ, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα, 210
 ὄφρα καὶ εἰν Ἀίδαο φίλας περὶ χεῖρε βαλόντε
 ἀμφοτέρῳ κρυεροῖο τεταρπώμεσθα γόοιο;
 ἦ τί μοι εἶδωλον τόδ' ἀγανὴ Περσεφόνεια
 ὦτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;’

‘Ὡς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 215
 ‘ὦ μοι, τέκνον ἐμὸν, περὶ πάντων κάμμορε φωτῶν,
 οὐ τί σε Περσεφόνεια, Διὸς θυγάτηρ, ἀπαφίσκει,
 ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν·
 οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,
 ἀλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰθομένοιο 220
 δαμνᾷ, ἐπεὶ κε πρῶτα λίπη λεύκ' ὀστέα θυμὸς,
 ψυχὴ δ' ἥγυ' ὄνειρος ἀποπταμένη πεπότηται.
 ἀλλὰ φώσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα
 ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἴπῃσθα γυναικί.’

The ghosts of famous women, wives and daughters
 of heroes.

Νῶι μὲν ὥς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες 225
 ἦλυνθον, ὦτρυνεν γὰρ ἀγανὴ Περσεφόνεια,
 ὅσσαι ἀριστῆων ἄλοχοι ἔσαν ἠδὲ θύγατρες.
 αἱ δ' ἀμφ' αἶμα κελαινὸν ἀολλέες ἠγερέθοντο,
 αὐτὰρ ἐγὼ βοίλευον ὅπως ἐρέοιμι ἐκάστην.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή· 230
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ
 οὐκ εἶων πῖεειν ἄμα πάσας αἶμα κελαιόν.
 αἱ δὲ προμνηστῖναι ἐπήισαν, ἠδὲ ἐκάστη
 ὅν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἀπάσας.

ΤΥΤΟ.

"Ενθ' ἣ τοι πρώτην Τυρῶ ἴδον εὐπατέρειαν, 235
 ἣ φάτο Σαλμωνῆος ἀμίμονος ἔκγονος εἶναι,
 φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδας·
 ἣ ποταμοῦ ἠράσσατ', Ἐνιπῆος θείοιο,
 ὅς πολὺν κάλλιστος ποταμῶν ἐπὶ γαῖαν ἴησι,
 καί ῥ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα. 240
 τῷ δ' ἄρ' εἰσάμενος γαίηοχος ἐννοσίγαιος
 ἐν προχοῆς ποταμοῦ παρελέξατο δινήεντος·
 πορφύρεον δ' ἄρα κῆμα περιστάθη, οἷρεϊ ἴσον,
 κυρτωθὲν, κρύψεν δὲ θεὸν θνητὴν τε γυναῖκα.
 [λῦσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχευεν.] 245
 αὐτὰρ ἐπεὶ ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 'Χαῖρε, γύναι, φιλότῃτι, περιπλομένου δ' ἐνιαυτοῦ
 τέξεται ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὖναι
 ἀθανάτων· σὺ δὲ τοῖς κομέειν ἀτιταλλέμεναί τε. 250
 νῦν δ' ἔρχευ πρὸς δῶμα, καὶ ἴσχεο μηδ' ὀνομήνης·
 αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐνοσίχθων.'
 "Ὡς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.
 ἣ δ' ὑποκυσαμένη Περίην τέκε καὶ Νηλῆα,
 τῷ κρατερῷ θεράποντε Διὸς μέγαλοιο γενέσθην 255
 ἀμφοτέρω· Περίης μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ
 ναῖε πολίβρηνος, ὃ δ' ἄρ' ἐν Πύλῳ ἡμαθόεντι.
 τοὺς δ' ἐτέρους Κρηθῆι τέκεν βασιλεια γυναικῶν.
 Αἴσονά τ' ἠδὲ Φέρητ' Ἀμυθῶνά θ' ἱππιοχάρμην.

ΑΝΤΙΟΠΟ.

Τὴν δὲ μέτ' Ἀντιόπην ἴδον, Ἀσωποῖο θίγατρα, 260
 ἣ δὴ καὶ Διὸς εὖχετ' ἐν ἀγκοίνῃσιν ἱαῖσαι,
 καί ῥ' ἔτεκεν δύο παῖδ', Ἀμφιόνά τε Ζήθόν τε,
 οἳ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο,

πίργωσάν τ', ἐπεὶ οὐ μὲν ἀπίργωτόν γ' ἐδύναντο
ναιέμεν εὐρύχορον Θήβην, κρατερῶ περ ἔόντε. 265

Alomene and Megara.

Τὴν δὲ μέτ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,
ἣ ῥ' Ἡρακλῆα θρασυμέμνονα θυμολέοντα
γείνατ' ἐν ἀγκοίνῃσι Διὸς μέγαλοιο μιγείσας
καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θίγατρα,
τὴν ἔχεν Ἀμφιτρίωνος υἱὸς μένος αἰὲν ἀτειρήσ. 270

Epicasta.

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
ἣ μέγα ἔργον ἔρεξεν αἰδρεῖνσι νόοιο,
γῆμαμένη ᾧ υἱῷ· ὁ δ' ὄν πατέρ' ἐξεναρίζας
γῆμεν· ἄφαρ δ' ἀνάπιστα θεοὶ θέσαν ἀνθρώποισιν.
ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων 275
Καδμείων ἦνασσε θεῶν ὁλοὰς διὰ βουλὰς·
ἣ δ' ἔβη εἰς Αἰῶδα πιλάρταο κρατεροῖο,
ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,
ᾧ ἄχεϊ σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
πολλὰ μάλ', ὅσσα τε μητρὸς Ἐρινύες ἐκτελέουσι. 280

Chloris.

Καὶ Χλῶριν εἶδον περικαλλέα, τὴν ποτε Νηλεὺς
γῆμεν ἔδν διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,
ὄπλοτάτην κούρην Ἀμφίλονος Ἰασίδας,
ὅς ποτ' ἐν Ὀρχομενῷ Μινυεῖω Ἴφι ἄνασεν·
ἣ δὲ Πύλου βασιλεὺς, τέκεν δέ οἱ ἀγλαὰ τέκνα, 285
Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.
τοῖσι δ' ἐπ' ἰφθίμην Πηρὼ τέκε, θαῦμα βροτοῖσι,
τὴν πάντες μνῶντο περικτίται· οὐδέ τι Νηλεὺς
τῷ ἐδίδου ὅς μὴ ἔλικας βόας εὐρυμετώπους
ἐκ Φιλάκης ἐλάσειε βίης Ἰφικληείης 290

ἀργαλέας· τὰς δ' οἷος ὑπέσχετο μάντις ἀμύμων
 ἐξελάαν· χαλεπή δὲ θεοῦ κατὰ μοῖρα πέδησε,
 δεσμοί τ' ἀργαλέοι καὶ βουκόλοι ἀγροιώται.
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελείντο
 ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ἄραι, 295
 καὶ τότε δὴ μιν ἔλυσε βίη Ἰφικληΐη,
 θέσφατα πάντ' εἰπόντα· Διὸς δ' ἐτελείετο βουλή.

Leda, Iphimedeia and many others.

Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,
 ἥ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονε γέλνατο παῖδε,
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα, 300
 τοὺς ἄμφω ζῶους κατέχει φυσίζοος αἷα·
 οἳ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
 ἄλλοτε μὲν ζώουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε
 τεθνᾶσιν· τιμὴν δὲ λελόγχασιν ἴσα θεοῖσι.

Τὴν δὲ μέτ' Ἰφιμέδειαν, Ἀλωῆος παράκοιτιν, 305
 εἰσίδον, ἥ δὴ φάσκε Ποσειδάωνι μιγῆναι,
 καί ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίῳ δὲ γενέσθην,
 Ὡτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιδάλτην,
 οὓς δὴ μηκίστους θρέψε ζείδωρος ἄρουρα
 καὶ πολὺ καλλίστους μετὰ γε κλυτὸν Ὠρίωνα· 310
 ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχες ἦσαν
 εὖρος, ἀτὰρ μῆκος γε γενέσθην ἐννεόργυιοι.
 οἳ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ
 φυλόπιδα στήσειν πολυαῖκος πολέμοιο. 314

Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσση
 Πήλιον εἰνοσίφιλλον, ἔν' οὐρανὸς ἀμβατὸς εἴη.
 καὶ νῦν κεν ἐξετέλεσσαν, εἰ ἥβης μέτρον ἔκοντο·
 ἀλλ' ὄλεσεν Διὸς υἱὸς, δν ἡύκομος τέκε Λητώ,
 ἀμφοτέρῳ, πρίν σφωιν ὑπὸ κροτάφοισιν λοίλους
 ἀνθῆσαι πικᾶσαι τε γένετ' εὐανθείι λάχνη. 320

Φαῖδρην τε Πρόκριν τε Ἴδον καλήν τ' Ἀριάδην,
 κούρην Μίνωος ὀλοόφρονος, ἣν ποτε Θησεὺς
 ἐκ Κρήτης ἐς γουνὸν Ἀθηναίων ἱεράων
 ἦγε μὲν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἀρτεμις ἔκτα
 Δίῃ ἐν ἀμφιρύτῃ Διουύσου μαρτυρήσει. 325

Μαῖράν τε Κλυμένην τε Ἴδον στυγερὴν τ' Ἐριφύλην,
 ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήεντα.
 'πάσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὕσσας ἡρώων ἀλόχους Ἴδον ἠδὲ θύγατρας·
 πρὶν γάρ κεν καὶ νύξ φθίτ' ἄμβροτος. ἀλλὰ καὶ ὥρῃ 330
 εὔδειν, ἣ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἑταίρους
 ἦ αὐτοῦ· πομπὴ δὲ θεοῖς ὑμῖν τε μελήσει.'

ᾧς ἔφαθ', αἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιόεντα.
 τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μίθων· 335

ᾧ Φαίηκες, πῶς ὑμῖν ἀνὴρ ὕδὲ φαίνεται εἶναι
 εἰδός τε μέγεθός τε ἰδὲ φρένας ἔνδον ἑίσας;
 ξείνος δ' αὖτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς·
 τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα
 οὕτω χρηρίζοντι κολούετ'· πολλὰ γὰρ ὑμῖν 340
 κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.'

Τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἐχένης,
 [ὅς δ' ἦ Φαιήκων ἀνδρῶν προγενέστερος ἦεν]

ᾧ φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης
 μυθεῖται βασιλεία περίφρων· ἀλλὰ πίθεσθε. 345
 Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
 'τοῖτο μὲν οὕτω δὴ ἔσται ἔπος, αἶ κεν ἐγὼ γε
 ζῶς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·
 ξείνος δὲ τλήτῳ, μάλα περ νύστοιο χατίζων, 350
 ἔμπης οἷν ἐπιμεῖναι ἐς αἶριον, εἰς ὃ κε πᾶσαν
 δωτίην τελέσω· πομπὴ δ' ἀνδρεσσιν μελήσει

πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δῆμῳ.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

‘Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν, 355

εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίμνειν,

πομπήν τ' ὀτρύνετε καὶ ἀγλαὰ δῶρα διδοῖτε,

καί κε τὸ βοιλοίμην, καί κεν πολὺ κέρδιον εἴη,

πλειοτέρῃ σὺν χειρὶ φίλῃν ἐς πατρίδ' ἰκέσθαι·

καί κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἴην 360

πᾶσιν, ὅσοι μ' Ἰθάκηνδε ἰδοίαιτο νοστήσαντα.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·

Alcinous asks if the ghosts of the Trojan heroes appeared.

‘ὦ Ὀδυσσεῦ, τὸ μὲν οὐ τί σ' εἰσκομεν εἰσορόωντες

ἡπεροπῆά τ' ἔμεν καὶ ἐπὶ κλοπῶν, οἶά τε πολλοὺς

βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους 365

ψεῖδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο·

σοὶ δ' ἔπι μὲν μορφῇ ἐπέων, ἐνὶ δὲ φρένες ἔσθλαι,

μῖθον δ' ὥς ὅτ' ἀοιδὸς ἐπισταμένως κατέλεξας,

πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 370

εἴ τινας ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἄμ' αὐτῷ

Ἴλιον εἰς ἄμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.

εὐξ' δ' ἦδε μάλα μακρὴ ἀθέσφατος· οὐδέ πω ὦρῃ

εὐδειν ἐν μεγάρῳ· σὺ δέ μοι λέγε θέσκελα ἔργα.

καί κεν ἐς ἡῶ δῖαν ἀνασχοίμην, ὅτε μοι σὺ 375

τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολίμητις Ὀδυσσεύς·

‘Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,

ὦρῃ μὲν πολέων μίθων, ὦρῃ δὲ καὶ ὕπνου·

εἰ δ' ἔτ' ἀκονέμεναί γε λιλαίεαι, οἷκ' ἂν ἐγὼ γε 380

τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεύσαι,

κίχδε' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν ὄλοντο,

οἱ Τρώων μὲν ὑπεξέφυγον στονόεσσαν αὐτὴν,
 ἐν νόστῳ δ' ἀπόλουντο κακῆς λότῃτι γυναικός.

Odyseus tells how he saw Agamemnon and learned
 his fate.

Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλην 385
 ἀγνὴ Περσεφόνηα γυναικῶν θηλυτεράων,
 ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδου
 ἀχθυμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσοι ἄμ' αὐτῷ
 οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.
 ἔγνω δ' αἰψ' ἐμὲ κεινός, ἐπεὶ πῖεν αἶμα κελαιόν· 390
 κλαίει δ' ὃ γε λιγέως, θαλερόν κατὰ δάκρυον εἵβων,
 πιτυὰς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·
 ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἰς ἔμπεδος οἷδέ τι κίκυς,
 οἷη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι.
 τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 395
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
 ὦ Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,
 τίς νύ σε κῆρ ἐδάμασσε ταυηλεγέος θανάτοιο;
 ἦε σέ γ' ἐν νῆεσσι Ποσειδάων ἐδάμασεν
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμήν, 400
 ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου
 βοῦς περιταμνόμενον ἠδ' οἴῳ πώεα καλὰ,
 ἦε περὶ πτόλιος μαχεοῦμενον ἠδὲ γυναικῶν;
 ὣς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε
 Ὀδυσσεύ, 405
 οὔτ' ἐμέ γ' ἐν νῆεσσι Ποσειδάων ἐδάμασεν,
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμήν,
 οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,
 ἀλλὰ μοι Αἰγισθος τεύξας θανάτῳ τε μόρον τε
 ἔκτα σὺν οἴλομένη ἀλόχῳ, οἰκόνδε καλέσσας, 410
 δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτῃ.

ὥς θάνουν οἰκτίστῳ θανάτῳ· περὶ δ' ἄλλοι ἑταῖροι
 νωλεμέως κτείνοντο, σύες ὥς ἀργιόδουντες,
 οἳ ῥά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο
 ἦ γάμῳ ἦ ἐράνῳ ἦ εἰλαπίνῃ τεθαλυῖη. 415
 ἦδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,
 μουνὰς κτεινομένων καὶ ἐνὶ κρατερῇ ὑσμίνῃ·
 ἀλλὰ κε κεύνα μάλιστα ἰδὼν ὀλοφίραο θυμῷ,
 ὥς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας
 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἔπαν αἵματι θῦεν. 420
 οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς,
 Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρη δολόμητις
 ἀμφ' ἐμοί· αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων
 βάλλον ἀποθνήσκων περὶ φαργάνῳ· ἡ δὲ κυνῶπις
 νοσφίσσατ', οὐδέ μοι ἔτλη ἰύντι περ εἰς Ἀῖδαο 425
 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στόμ' ἐρεῖσαι.
 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικὸς
 [ἢ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάληται]·
 οἶον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικὲς,
 κουριδίῳ τεύξασα πόσει φύνον. ἡ τοι ἔφην γε 430
 ἀσπᾶσιος παιῖδεςσιν ἰδὲ δμῶεσσιν ἐμοῖσιν
 οἴκαδ' ἐλεύσεσθαι· ἡ δ' ἔξοχα λυγρὰ ἰδιῖα
 οἳ τε κατ' αἴσχος ἔχευε καὶ ἐσσομένησιν ὑπίσσω
 θηλυτέρῃσι γυναιξὶ, καὶ ἡ κ' εὐεργὸς ἔησιν.
 *Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον 435
 'ὦ πόποι, ἦ μάλα δὴ γόνον Ἀτρείος εὐρύοπα Ζεὺς
 ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς
 ἐξ ἀρχῆς· Ἐλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοὶ,
 σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἐόντι.
 *Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
 'τῷ νῦν μήποτε καὶ σὺ γυναικί περ ἥπιος εἶναι 441
 μήδ' οἳ μῦθον ἅπαντα πιφανσκέμεν, ὅν κ' ἐν εἰδῆς,
 ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

ἄλλ' οὐ σοί γ', Ὀδυσσεύ, φόνος ἔσσεται ἔκ γε γυναικός·
 λίην γὰρ πιυυτή τε καὶ εὖ φρεσὶ μῆδεα οἶδε 445
 κοῦρη Ἰκαρίοιο, περίφρων Πηνελόπεια.
 ἦ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς
 ἐρχόμενοι πόλεμόιδε· πάις δέ οἱ ἦν ἐπὶ μαζῶ
 νήπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῶ,
 ὀλβιος· ἦ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθὼν, 450
 καὶ κείνος πατέρα προσπτύζεται, ἦ θέμις ἐστίν.
 ἦ δ' ἐμὴ οὐδέ περ υἱὸς ἐνιπλησθῆναι ἄκοιτις
 ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.
 [ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 κρύβδην, μῆδ' ἀναφανδὰ, φίλην ἐς πατρίδα γαῖαν 455
 νῆα κατισχέμεναι· ἐπεὶ οἰκέτι πιστὰ γυναιξίν.]
 ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἴ που ἔτι ζῶντος ἀκούετε παιδὸς ἐμοῖο,
 ἦ που ἐν Ὀρχομενῶ, ἦ ἐν Πύλῳ ἡμαθόεντι,
 ἦ που παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ· 460
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀρέστης.
 ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'Ἀτρεΐδῃ, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,
 ζῶει ὃ γ' ἦ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν.'
 Νῶϊ μὲν ὧς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν 465
 ἔσταμεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·
 ἦλθε δ' ἐπὶ ψυχὴ Πηληιάδεω Ἀχιλῆος
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
 Αἴαντός θ', ὃς ἄριστος ἔην εἰδός τε δέμας τε
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 470

Odysseus talks with the ghost of Achilles.

ἔγνω δὲ ψυχὴ με ποδώκεος Αἰακίδαο,
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 'Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,

σχέτλιε, τίπτ' ἔτι μεῖζον ἐνὶ φρεσὶ μήσεαι ἔργον;
 πῶς ἔτλης Ἀιδόσδε κατελθέμεν, ἔνθα τε νεκροὶ 475
 ἀφραδέες ναίουσι, βροτῶν εἰδῶλα καμόντων;

ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 ἦλθον Τειρεσίαιο κατὰ χρέος, εἴ τινα βουλὴν
 εἴποι, ὅπως Ἰθάκην ἐς παιπαλόεσσαν ἰκοίμην· 480
 οὐ γάρ πω σχεδὺν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς
 γῆς ἐπέβην, ἀλλ' αἶεν ἔχω κακά· σείο δ', Ἀχιλλεῦ,
 οὗ τις ἀνὴρ προπάροιθε μακάρτατος οὗτ' ἄρ' ὀπίσσω.
 πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν
 Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν 485
 ἐνθάδ' ἑὼν· τῷ μὴ τι θανὼν ἀκαχίζεω, Ἀχιλλεῦ.'

ὣς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
 μὴ δὴ μοι θάνατόν γε παραίδα, φαίδιμ' Ὀδυσσεῦ.
 βουλοίμην κ' ἐπάουρος ἑὼν θητευέμεν ἄλλῳ,
 ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίोटος πολὺς εἴη, 490
 ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.
 ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῦθον ἐνίσπες,
 ἢ ἔπειτ' ἐς πόλεμον πρόμος ἔμμεναι ἦε καὶ οὐκί.
 εἰπὲ δέ μοι, Πηλῆος ἀμύμονος εἴ τι πέπυσσαι,
 ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 495
 ἢ μιν ἀτιμάζουσιν ἄν' Ἑλλάδα τε Φθίην τε,
 οὔνεκά μιν κατὰ γῆρας ἔχει χεῖρας τε πόδας τε.
 οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αἰγὰς ἡέλλοιο,
 τοῖος ἑὼν οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ
 πέφνον λαὸν ἄριστον, ἀμύνων Ἀργείοισιν. 500
 εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ,
 τῷ κέ τεφρ' στύξαιμι μένος καὶ χεῖρας ἀάπτους,
 οἳ κεῖνον βιόωνται ἔέργουσιν τ' ἀπὸ τιμῆς.'

ὣς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ἦ τοι μὲν Πηλῆος ἀμύμονος οὗ τι πέπυσμαι, 505

The ghosts of Minos, Orion, Tantalus and Sisyphus.

Ἐνθ' ἣ τοι Μίνωα Ἴδον, Διὸς ἀγλαὸν υἱόν,
 χρύσειον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσιν,
 ἤμενον· οἱ δέ μιν ἀμφὶ δίκας εἵροντο ἄγριακτα, 570
 ἤμενοι ἑσταότες τε, κατ' εὐρυπυλῆς Ἄϊδος δῶ.

Τὸν δὲ μέτ' Ὀρίωνα πελώριον εἰσενόησα
 θῆρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
 τοὺς αὐτὸς κατέπεφνευ ἐν οἰοπόλοισιν ὄρεσσι,
 χερσὶν ἔχων ρόπαλον παγχάλκεον, αἶν ἀαγές. 575

Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱόν,
 κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,
 γῦπε δέ μιν ἐκάτερθε παρημένῳ ἦπαρ ἔκειρον,
 δέρτρων ἔσω δύνοντες· ὁ δ' οἶκ ἀπαμύνετο χερσὶ·
 Λητῶ γὰρ ἔλκησε, Διὸς κυδρὴν παράκοιτιν, 580
 Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.

Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἄλγε' ἔχοντα,
 ἑστεῶτ' ἐν λίμνῃ· ἣ δὲ προσέπλαζε γενεῶ·
 στεῦτο δὲ διψᾶων, πῖευν δ' οἶκ εἵχεν ἐλέσθαι·
 ὅσσάκι γὰρ κύψει' ὁ γέρων πῖευν μενεαίνων, 585
 τοσσάχ' ἔδωρ ἀπολέσκειτ' ἀναβροχὲν, ἀμφὶ δὲ ποσσὶ
 γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.
 δένδρεα δ' ἱψιπέτηλα κατὰ κρήθεν χέε καρπὸν,
 ὄγχυαι καὶ ροιαί καὶ μηλείαι ἀγλαόκαρποι
 συκέαι τε γλυκεραί καὶ ἐλαῖαι τηλεθόωσαι· 590
 τῶν ὁπότε ἰθὺσει' ὁ γέρων ἐπὶ χερσὶ μάσασθαι,
 τὰς δ' ἄνεμος ρίπτασκε ποτὶ νέφεα σκιόεντα.

Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοιτα,
 λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.
 ἣ τοι ὁ μὲν σκληριπτόμενος χερσὶν τε ποσὶν τε 595
 λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
 ἄκρον ὑπερβαλείειν, τότε ἀποστρέψασκε κραταίῃς·

*Ὡς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
φοῖτα μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα,
γηθοσύνη ὃ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι.

540

The ghost of Ajax turns away in angry silence.

Αἱ δ' ἄλλαι ψυχαὶ νεκρῶν κατατεθνηώτων
ἔστασαν ἀχνύμεναι, εἶροντο δὲ κήδε' ἐκάστη.
οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,
τὴν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶ
τεύχεσιν ἀμφ' Ἀχιλλῆος ἔθηκε δὲ πότνια μήτηρ.
[παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.]
ὥς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ
τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,
Αἴανθ', ὃς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
τὸν μὲν ἐγὼν ἐπέεσσι προσηΐδων μελιχίοισιν

545

550

Ἄϊαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες
οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων
οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι,
τοῖος γάρ σφω πύργος ἀπώλεσ' σείω δ' Ἀχαιοὶ
ἴσον Ἀχιλλῆος κεφαλῇ Πηληϊάδαο
ἀχνύμεθα φθιμένῳ διαμπερές οὐδέ τις ἄλλος
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητῶν
ἐκπάγλως ἤχθηρε, τείν δ' ἐπὶ μοῖραν ἔθηκεν.
ἀλλ' ἄγε δεῖρο, ἄναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς
ἡμέτερον δάμασσαν δὲ μένος καὶ ἀγέρορα θυμόν.

555

560

*Ὡς ἐφάμην, ὃ δὲ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας
ψυχὰς εἰς Ἑρεβος νεκρῶν κατατεθνήτων.
ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἧ κεν ἐγὼ τέως
ἀλλὰ μοι ἤθελε θυμὸς ἐπὶ στήθεσσι φύλοισι
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνήτων.

565

The ghosts of Minos, Orion, Tantalus and Sisyphus.

Ἐνθ' ἣ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱὸν,
 χρύσειον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσι,
 ἤμενον· οἳ δέ μιν ἀμφὶ δίκας εἶροντο ἄνακτα, 570
 ἤμενοι ἑσταότες τε, κατ' εὐρυπυλὲς Ἀΐδος δῶ.

Τὸν δὲ μέτ' Ὠρίωνα πελώριον εἰσενύησα
 θῆρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
 τοὺς αὐτοὺς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσι,
 χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἶεν ἀαγές. 575

Καὶ Τιτυὸν εἶδον, Γαίης ἔρικυδέος υἱὸν,
 κείμενον ἐν δαπέδῳ· ὃ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,
 γῦπε δέ μιν ἐκάτερθε παρημένω ἦπαρ ἔκειρον,
 δέρτρον ἔσω δύνοντες· ὃ δ' οὐκ ἀπαμύνετο χερσὶ·
 Λητῶ γὰρ ἔλκησε, Διὸς κιδρὴν παράκοιτιν, 580
 Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.

Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἄλγε' ἔχοντα,
 ἑσπεῶτ' ἐν λίμνῃ· ἣ δὲ προσέπλαζε γενεΐῳ·
 στεῦτο δὲ διψάων, πιέειν δ' οὐκ εἶχεν ἐλέσθαι·
 ὅσσάκι γὰρ κύψει· ὃ γέρων πιέειν μενεαίνων, 585
 τοσσάχ' ὕδωρ ἀπολέσκει· ἀναβροχὲν, ἀμφὶ δὲ ποσσὶ
 γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.
 δένδρεα δ' ὑψιπέτηλα κατὰ κρήθεν χέε καρπὸν,
 ὄγχυαι καὶ ῥοιαί καὶ μηλῆαι ἀγλαόκαρποι
 συκέαι τε γλυκεραί καὶ ἐλαῖαι τηλεθύωσαι· 590
 τῶν ὀπὸτ' ἰθύσει· ὃ γέρων ἐπὶ χερσὶ μάσασθαι,
 τὰς δ' ἄνεμος ῥίπτασκε ποτὶ νέφεα σκιάοντα.

Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα,
 λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν,
 ἣ τοι ὃ μὲν σκηριπτόμενος χερσὶν τε ποσὶν τε 595
 λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
 ἄκρον ὑπερβαλέειν, τότε' ἀποστρέψασκε κραταίς·

αὐτίς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.
 αὐτὰρ ὃ γ' ἄψ ὥσασκε τιταινόμενος, κατὰ δ' ἰδρὼς
 ἔρρεεν ἐκ μελέων, κούη δ' ἐκ κρατὸς ὀρώρει. 600

The ghost of Heracles.

Τὸν δὲ μέτ' εἰσενόησα βίην Ἑρακληΐην,
 εἶδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι
 τέρπεται ἐν θαλίσῃ καὶ ἔχει καλλίσφυρον Ἥβην
 [παῖδα Διὸς μέγαλοιο καὶ Ἥρης χρυσοπέδῳ].
 ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς, 605
 πάντοσ' ἀτυζομένων· ὃ δ' ἔρεμνῇ νυκτὶ ἰοικῶς,
 γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρήφιν διστόν,
 δεινὸν παπταίνων, αἰεὶ βαλέοντι ἰοικῶς.
 σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἀορτὴρ
 χρύσεος ἦν τελαμῶν, ἵνα θέσκελα ἔργα τέτυκτο, 610
 ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,
 ἰσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασῆαι τε.
 μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιο,
 ὅς κεῖνον τελαμῶνα ἔῃ ἐγκάτθετο τέχνη.
 ἔγνω δ' αὐτίκα κεῖνος, ἐπεὶ ἶδεν ὀφθαλμοῖσι, 615
 καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἃ δελί', ἣ τινα καὶ σὺ κακὸν μόρον ἠγῆλάζεις,
 οὐ περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἡελίοιο.
 Ζηνὸς μὲν παῖς ἦα Κρονίου, αὐτὰρ οἷζιν 620
 εἶχον ἀπειρεσίην· μάλα γὰρ πολὺν χεῖρονι φωτὶ
 δεδμήμην, ὃ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.
 καὶ ποτέ μ' ἐνθάδ' ἐπεμψε κύν' ἄξοντ'· οὐ γὰρ ἔτ' ἄλλον
 φράζετο τοῦδ' ἐγὼ μοι χαλεπώτερον εἶναι ἀέθλον.
 τὸν μὲν ἐγὼν ἀνένεικα καὶ ἠγογον ἐξ Αἰῶος 625
 Ἑρμείας δέ μ' ἐπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη.'

Odysseus retires fearing he might see the Gorgon's head.

ἌΩς εἰπὼν ὃ μὲν αὖτις ἔβη δόμον Ἄϊδος εἴσω,
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι
 ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.
 καὶ νύ κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἔθελόν περ· 630
 [Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα·]
 ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν
 ἡχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἥρει,
 μή μοι Γοργεῖην κεφαλὴν δεινοῖο πελώρου
 ἐξ Ἄϊδος πέμψειεν ἀγανὴ Περσεφόνη. 635
 αὐτίκ' ἔπειτ' ἐπὶ νῆα κιὼν ἐκέλευον ἑταίρους
 αὐτοὺς τ' ἀμβάλειν ἀνά τε πρυμνήσια λῦσαι.
 οἳ δ' αἶψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον.
 τὴν δὲ κατ' Ὀκεανὸν ποταμὸν φέρε κῦμα ῥόοιο,
 πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὖρος. 640

ΟΔΥΣΣΕΙΑΣ Μ.

Σειρήνες, Σκύλλα, Χάρυβδεις, βόες Ἡλίου.

Return to Aeaea and burial of Elpenor.

Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον Ὠκεανοῖο
 νηῦς, ἀπὸ δ' ἴκετο κῆμα θαλάσσης εὐρυπόροιο
 νησὸν τ' Αἰαίην, ὅθι τ' Ἴοῦς ἠριγενείης
 οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ Ἥελιοιο,
 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν, 5
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἴῳ δῖαν.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 δὴ τότε γῶν ἐτάρους προτεῖν ἐς δώματα Κίρκης
 οἰσέμεναι νεκρὸν Ἑλπήνορα τεθνηῶτα. 10
 φιτροὺς δ' αἶψα ταμόντες, ὅθ' ἀκροτάτῃ πρόεχ' ἀκτῇ,
 θάπτομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.
 αὐτὰρ ἐπεὶ νεκρὸς τ' ἐκάη καὶ τεύχεα νεκροῦ,
 τύμβον χεύαντες καὶ ἐπὶ στήλῃν ἐρύσαντες
 πήξαμεν ἀκροτάτῳ τύμβῳ εὐήρες ἐρετμόν. 15

Ἴμεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκην
 ἐξ Αἴδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὦκα
 ἦλθ' ἐντυναμένη· ἅμα δ' ἀμφίπολοι φέρον αὐτῇ
 σῖτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν.
 ἥ δ' ἐν μέσσω στᾶσα μετηύδα δῖα θεάων· 20
 'Σχέτλιοι, οἳ ζῶοιτες ὑπήλθετε δῶμ' Αἴδαο,

οὐδ' εἴ οἱ χεῖρές τε ἐείκοσι καὶ πόδες εἶεν·
 πέτρη γὰρ λίς ἐστι, περιζεστῇ εἰκνυῖα.
 μέσσω δ' ἐν σκοπέλῳ ἐστὶ σπέος ἡεροειδές, 80
 πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἧ περ ἂν ἰμεῖς
 νῆα παρὰ γλαφυρὴν ἰθύετε, φαιδιμ' Ὀδυσσεῦ.
 οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήσιος ἀνὴρ
 τόξῳ οἰστεύσας κοῖλον σπέος εἰσαφίκοιτο.
 ἔνθα δ' ἐνὶ Σκύλλῃ ναεῖ δεινὸν λελακυῖα· 85
 τῆς ἧ τοι φωνὴ μὲν ὅση σκύλακος νεογιλῆς,
 γίνυται, αὐτὴ δ' αὖτε πέλωρ κακόν· οὐδέ κέ τίς μιν
 γηθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσειε.
 τῆς ἧ τοι πόδες εἰσὶ δυνώδεκα πάντες ἄωροι,
 ἕξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἐκάστη 90
 σμερδαλέῃ κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες,
 πυκνοὶ καὶ θαμέες, πλείοι μέλανος θανάτοιο.
 μέσση μὲν τε κατὰ σπείους κοῖλοιο δέδυκεν,
 ἔξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,
 αὐτοῦ δ' ἰχθυάα, σκόπελον περιμαιμώωσα, 95
 δελφῶνάς τε κύνας τε καὶ εἰ ποθὶ μείζον ἔλῃσι
 κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη.
 τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται
 παρφυγέειν σὺν νηϊ· φέρει δέ τε κρατὶ ἐκάστῳ
 φῶτ' ἐξαρπάξασα νεὸς κυανοπρώροιο. 100

Τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.
 πλησίον ἀλλήλων· καὶ κεν διοῖστεύσεις.
 τῷ δ' ἐν ἔρινεός ἐστι μέγας, φύλλοισι τεθελώς·
 τῷ δ' ὑπὸ δῖα Χάρυβδις ἀναρροιβδεῖ μέλαν ὕδωρ.
 τρεῖς μὲν γάρ τ' ἀνίσιν ἐπ' ἡματι, τρεῖς δ' ἀναρροιβδεῖ 105
 δεινόν· μὴ σύ γε κεῖθι τύχοις, ὅτε ῥοιβδήσειεν·
 οὐ γάρ κεν ῥύσαιτό σ' ὑπ' ἐκ κακοῦ οὐδ' ἐνοσίχθων.
 ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὦκα
 νῆα παρέξ ἐλάαν, ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν

δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε 50
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήψω,
 ὄφρα κε τερπόμενος ὅπ' ἀκούης Σειρήνων.
 εἰ δέ κε λίσσῃαι ἐτάρους λῦσαί τε κελεύης,
 οἱ δέ σ' ἔτι πλεόνεσσι τότε ἐν δεσμοῖσι διδόντων.

and the perils of the passage by the Planctae.

Αὐτὰρ ἐπὴν δὴ τὰς γε παρέξ ἐλάσωσιν ἐταῖροι, 55
 ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω
 ὅπποτέρῃ δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
 θυμῷ βουλεύειν· ἐρέω δέ τοι ἀμφοτέρωθεν.
 ἔνθεν μὲν γὰρ πέτραι ἐπηρεφές, προτὶ δ' αὐτὰς 60
 κῦμα μέγα ῥοχθεῖ κυανώπιδος Ἀμφιτρίτης·
 Πλαγκτὰς δ' ἦ τοι τὰς γε θεοὶ μάκαρες καλέουσι.
 τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι
 τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,
 ἀλλὰ τε καὶ τῶν αἰὲν ἀφαιρεῖται λὺς πέτρη· 65
 ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναρίθμιον εἶναι.
 τῇ δ' οὐ πω τις νηὺς φύγεν ἀνδρῶν, ἥ τις ἴκηται,
 ἀλλὰ θ' ὁμοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν
 κύμαθ' ἄλδος φορέουσι πυρός τ' ὀλοοῖο θύελλαι.
 οἷη δὲ κείνη γε παρέπλω ποντοπόρος νηὺς
 Ἄργῳ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα· 70
 καὶ νύ κε τὴν ἔνθ' ὦκα βάλεν μεγάλας ποτὶ πέτρας,
 ἀλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.

She tells him of the passage between Scylla and Charybdis,

Οἱ δὲ δύω σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἱκάνει
 ὀξείῃ κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκε
 κυανέη· τὸ μὲν οὐ ποτ' ἐρωεῖ, οὐδέ ποτ' αἶθρη 75
 κείνου ἔχει κορυφὴν οὔτ' ἐν θέρει οὔτ' ἐν ὀπώρῃ·
 οὐδέ κεν ἀμβαλή βροτὸς ἀνὴρ, οὐ καταβαλή,

οὐδ' εἴ οἱ χεῖρές τε εἴκοσι καὶ πόδες εἶεν·
 πέτρη γὰρ λίς ἐστι, περιξέσθῃ εἰκυῖα.
 μέσσω δ' ἐν σκοπέλῳ ἐστὶ σπέος ἡεροειδές, 80
 πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἧ περ ἂν ἱμεῖς
 νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.
 οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήσιος ἀνὴρ
 τόξῳ διστεύσας κοῖλον σπέος εἰσαφίκοιτο.
 εἴθα δ' ἐνὶ Σκύλλῃ ναεῖ δεινὸν λελακυῖα· 85
 τῆς ἧ τοι φωνὴ μὲν ὅση σκύλακος νεογιλῆς,
 γίνυται, αὐτὴ δ' αὖτε πέλωρ κακόν· οὐδέ κέ τίς μιν
 γηθήσειεν ἰδὼν, οἷδ' εἰ θεὸς ἀντιάσειε.
 τῆς ἧ τοι πόδες εἰσὶ δυνώδεκα πάντες ἄωροι,
 ἕξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἐκάστῃ 90
 σμερδαλέῃ κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες,
 πυκνοὶ καὶ θαμέες, πλείοι μέλανος θανάτοιο.
 μέσση μὲν τε κατὰ σπείους κοίλοιο δέδυκεν,
 ἔξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρον,
 αὐτοῦ δ' ἰχθυάα, σκόπελον περιμαιμώωσα, 95
 δελφῖνὰς τε κύνας τε καὶ εἰ ποθὶ μείζον ἔλῃσι
 κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη.
 τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται
 παρφυγέειν σὺν νηϊ· φέρει δέ τε κρατὶ ἐκάστῳ
 φῶτ' ἐξαρπάξασα νεὸς κυανοπρώροιο. 100

Τὸν δ' ἕτερον σκύπελον χθαμαλώτερον ὄψει, Ὀδυσσεῖ.
 πλησίον ἀλλήλων καὶ κεν διοϊστεύσειας.
 τῷ δ' ἐν ἐρινεός ἐστι μέγας, φύλλοισι τεθελώς·
 τῷ δ' ὑπὸ δῖα Χάρνυδιδι ἀναρροιβδεῖ μέλαν ὕδωρ.
 τρεῖς μὲν γάρ τ' ἀνίσχιν ἐπ' ἡματι, τρεῖς δ' ἀναροιβδεῖ 105
 δεινόν· μὴ σύ γε κεῖθι τύχοις, ὅτε ῥοιβδήσειεν·
 οὐ γάρ κεν ῥύσαιτό σ' ὑπ' ἐκ κακοῦ οὐδ' ἐνοσίχθων.
 ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὥκα
 νῆα παρέξ ἐλάαν, ἐπεὶ ἡ πολὺν φέρτερόν ἐστιν

ἐξ ἐτάρους ἐν νηὶ κοθήμεναι ἢ ἅμα πάντας.' 110

ᾠς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
' εἰ δ' ἄγε δή μοι τοῦτο, θεὰ, νημερτὲς ἐνίσπες,
εἴ πως τὴν ὅλοην μὲν ὑπεκπροφύγοιμι Χάρυβδι,
τὴν δέ κ' ἀμυναίμην, ὅτε μοι σῴνοιτό γ' ἐταίρους.'

ᾠς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο δῖα θεάων 115
' σχέτλιε, καὶ δ' αὖ τοι πολεμήια ἔργα μέμηλε
καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξεται ἀθανάτοισιν·
ἣ δέ τοι οὐ θνητῇ, ἀλλ' ἀθάνατον κακὸν ἐστί,
δεινὸν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·
οὐδέ τίς ἐστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς. 120

ἦν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,
δεῖδω μή σ' ἐξαῦτις ἐφορμηθεῖσα κίχῃσι
τόσσησιν κεφαλῇσι, τόσους δ' ἐκ φῶτας ἔληται.
ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κραταῖν,
μητέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν· 125
ἣ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὀρμηθῆναι.

and of the Thrinacian isle, and the herds of Helios.

Θρινακίην δ' ἐς νῆσον ἀφίξεις· ἐνθα δὲ πολλαὶ
βόσκοντ' Ἡελίοιο βόες καὶ ἴφια μῆλα,
ἐπτα βοῶν ἀγέλαι, τόσα δ' οἰῶν πώεα καλὰ,
πεντήκοντα δ' ἕκαστα· γόνος δ' οὐ γίγνεται αὐτῶν, 130
οὐδέ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰσὶ,
νύμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπετὴ τε,
ἃς τέκεν Ἡελίῳ Ὑπερίονι δῖα Νέαιρα.
τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ
Θρινακίην ἐς νῆσον ἀπώκισε τηλόθι ναίειν, 135
μῆλα φυλασσέμεναι πατρώια καὶ ἔλικας βοῦς.
τὰς εἰ μὲν κ' ἀσινέας ἔαας νόστου τε μέδῃαι,
ἣ τ' ἂν ἔτ' εἰς Ἰθάκην κακὰ περ πάσχοντες ἴκοισθε·
εἰ δέ κε σῖναι, τότε τοι τεκμαίρομ' ὄλεθρον

νηί τε καὶ ἐτάροισ' αὐτὸς δ' εἴ πέρ κεν ἀλίξης,
ὄψ' ἐ κακῶς νεῖαι, ὀλέσας ἅπο πάντας ἐταῖρους.' 140

Odysseus sets sail with his comrades.

ᾠς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυνθεν Ἰώης.
ἣ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε διὰ θεάων
αὐτὰρ ἐγὼν ἐπὶ νῆα κιὼν ὤτρυνον ἐταῖρους
αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι. 145
οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.
[ἔξῃς δ' ἐζόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.]

ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρώροιο
ἴκμενον οὖρον ἱεὶ πλησίστιον, ἐσθλὸν ἐταῖρον,
Κίρκη ἐυπλόκαμος, δεινὴ θεὸς αἰδῆεσσα. 150

αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἤμεθα· τὴν δ' ἀνεμὸς τε κυβερνήτης τ' ἴθυνε.
δὴ τότε ἐγὼν ἐτάροισι μετηίδων ἀχνύμενος κῆρ·

ᾠ φίλοι, οὐ γὰρ χρὴ ἕνα ἰδμεναι οὐδὲ δὺ υἴους
θέσφαθ' ἃ μοι Κίρκη μυθήσατο, διὰ θεάων 155
ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἦ κε θάνωμεν
ἦ κεν ἀλενάμενοι θάνατον καὶ κῆρα φύγοιμεν.

Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιῶν
φθόγγον ἀλείσθαι καὶ λειμῶν' ἀνθεμόεντα.
οἶον ἔμ' ἠνώγειν ὅπ' ἀκουέμεν· ἀλλὰ με δεσμῶ 160
δήσατ' ἐν ἀργαλέῳ, ὅφρ' ἔμπεδον αὐτόθι μίμνω,
ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.
εἰ δέ κε λίσσωμαι ὑμέας λῦσαι τε κελεύω,
ὑμεῖς δὲ πλεόνεσσι τότε ἐν δεσμοῖσι πιέζειν.'

*They reach the Sirens' coast, and Odysseus hears
their song unharmed.*

Ἡ τοι ἐγὼ τὰ ἔλαστα λέγων ἐτάροισι πείφανσκον 163

ὣς φάσαν ἰεῖσαι ὅπα
κάλλιμον· ἡ

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ὣς φάσαν ἰεῖσαι ὅπα κάλλιμον αὐτὰρ ἐμὸν κῆρ
ἤθελ' ἀκουέμεναι, λῦσαί τ' ἐκέλευον ἑταίρους,
ὀφρύσι νευστάζων οἱ δὲ προπεσόντες ἔρεσσον.
αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε
πλείοσί μ' ἐν δεσμοῖσι δέον μᾶλλον τε πῖεζον.
αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα

195

φθογγῆς Σειρήνων ἠκούομεν οἷδέ τ' αἰούης,
 αἶψ' ἀπὸ κηρῶν ἔλαστο ἐμοὶ ἐρίφρες ἑταῖροι,
 ὅν σφιν ἐπ' ὥσιν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀγέλυσας. 200

The surf and the smoke at the Planctae.

Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αἰτίκ' ἔπειτα
 καπνὸν καὶ μέγα κῆμα ἴδον καὶ δοῦπον ἄκουσα·
 τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἐρετμὰ,
 βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ
 νηῦς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χερσὶν ἔπειγον. 205
 αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὥτρυνον ἑταίρους
 μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

ᾧ φίλοι, σὺ γάρ πώ τι κακῶν ἀδαήμονές εἰμεν·
 σὺ μὲν δὴ τόδε μείζον ἐπὶ κακὸν ἢ ὅτε Κύκλωψ
 εἶλει ἐνὶ σπῇι γλαφυρῷ κρατερῇφι βίηφι 210
 ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόῳ τε
 ἐκφύγομεν, καί που τῶνδε μνήσεσθαι οἴω.
 νῦν δ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
 ὑμεῖς μὲν κώπησιν ἁλὸς ῥηγμῖνα βαθεῖαν
 τύπτετε κληίδεσσιν ἐφήμενοι, αἳ κέ ποθι Ζεὺς 215
 δώῃ τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι·
 σοὶ δὲ, κυβερνήθ', ὧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ
 βάλλεν, ἐπεὶ νηὸς γλαφυρῆς οἰήια νωμᾶς.
 τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε
 νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μή σε λάθῃσι 220
 κείσ' ἐξορμήσασα καὶ ἐς κακὸν ἅμμε βάλῃσθα.'

Ὡς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο.
 Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,
 μή πῶς μοι δείσαντες ἀπολλήξειαν ἑταῖροι
 εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς. 225
 καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς
 λαυθανόμην, ἐπεὶ οὗ τί μ' ἀνώγει θωρήσσεσθαι·

αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε
 μάκρ' ἐν χερσὶν ἐλὼν εἰς ἱκρία νηὸς ἔβαινον
 πρῶρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανεῖσθαι 230
 Σκύλλην πετραίην, ἥ μοι φέρε πῆμ' ἐτάροισιν.
 οὐδέ πη ἀθρήσαι δυνάμην· ἔκαμον δέ μοι ὅσσε
 πάντῃ παπταίνοντι πρὸς ἡεροειδέα πέτρην.

The strait between Scylla and Charybdis.

Ἡμεῖς δὲ στεινωπὸν ἀνεπλέομεν γοόωντες·
 ἔνθεν γὰρ Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδις 235
 δεινὸν ἀνερρῶιβδῆσε θαλάσσης ἄλμυρὸν ὕδωρ.
 ἦ τοι ὄτ' ἐξεμέσεις, λέβης ὥς ἐν πυρὶ πολλῷ
 πᾶσ' ἀναμορμύρεσκε κυκωμένη· ὑψόσε δ' ἄχνη
 ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἐπιπτεν.
 ἀλλ' ὄτ' ἀναβρόξεις θαλάσσης ἄλμυρὸν ὕδωρ, 240
 πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρῃ
 δεινὸν βεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε
 ψάμμῳ κυανέῃ· τοὺς δὲ χλωρὸν δέος ἦρει.
 ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὄλεθρον·

Scylla's attack.

τόφρα δέ μοι Σκύλλη κοίλης ἐκ νηὸς ἐταίρους 245
 ἐξ ἔλεθ', οἳ χερσὶν τε βίηφί τε φέρτατοι ἦσαν
 σκεψάμενος δ' ἐς νῆα θοὴν ἅμα καὶ μεθ' ἐταίρους
 ἦδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθεν
 ὑψόσ' αἰερομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες
 ἐξονομακλήδην, τότε γ' ἵστατον, ἀχνύμενοι κῆρ. 250
 ὥς δ' ὄτ' ἐπὶ προβόλῳ ἁλιεύς περιμήκεϊ ράβδῳ
 ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων
 ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο,
 ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,
 ὥς οἳ γ' ἀσπαίροντες αἰείροντο προτὶ πέτρας· 255

αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκλήγοντας,
 χεῖρας ἔμοι δρέγοντας ἐν αἰτῇ δημοτῇτι.
 οἴκτιστον δὴ κεῖνο ἔμοις ἴδον ὀφθαλμοῖσι
 πάντων ὅσσ' ἐμόγησα πόρους ἁλὸς ἐξερεείνων.

Arrival at the Thrinacian isle.

Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδι 260
 Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον
 ἰκόμεθ'. ἔνθα δ' ἔσαν καλάι βόες εἰρυμέτωποι,
 πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἥελίοιο.
 δὴ τότε ἔγὼν ἔτι πόντῳ ἔων ἐν νηὶ μελαίῃ
 μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων 265
 οἴων τε βληχῆν· καί μοι ἔπος ἔμπεσε θυμῷ
 μάντης Ἀλαοῦ, Θηβαίου Τειρεσίου,
 Κίρκης τ' Αἰαΐης, οἳ μοι μάλα πόλλ' ἐπέτελλον
 νῆσον ἀλεύασθαι τερψιμβρότου Ἥελίοιο.
 δὴ τότε ἔγὼν ἐτάροισι μετηύδων, ἀχιτῆμενος κῆρ' 270
 'Κέκλυτέ μεν μύθων, κακὰ περ πάσχοιτες ἑταῖροι,
 ὄφρ' ὑμῖν εἴπω μαντήια Τειρεσίου
 Κίρκης τ' Αἰαΐης, οἳ μοι μάλα πόλλ' ἐπέτελλον
 νῆσον ἀλεύασθαι τερψιμβρότου Ἥελίοιο·
 ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκον. 275
 ἀλλὰ παρέξ τὴν νῆσον ἐλαίνετε νῆα μέλαιναν.'
 Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.
 αὐτίκα δ' Εὐρύλοχος στυγερῷ μ' ἡμείβετο μύθῳ·
 'Σχέτλιός εἰς, Ὀδισεῦ, περὶ τοι μένος οἰδέ τι γυῖα
 κάμνεις· ἦ ῥά νυ σοὶ γε σιδήρεα πάντα τέτυκται, 280
 ὅς ῥ' ἐτάρους καμάτῳ ἀδηκότας ἠδὲ καὶ ὕπνῳ
 οἶκ' ἐάας γαίης ἐπιβήμεναι, ἔνθα κεν αὐτε
 νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,
 ἀλλ' αὐτως διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας,
 νήσου ἀποπλαγχθέντας, ἐν ἡεροειδέϊ πόντῳ. 285

ἐκ νυκτῶν δ' ἄνεμοι χαλεποὶ, δηλήματα νηῶν,
γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,
ἦν πως ἐξαπλῆς ἔλθῃ ἀνέμοιο θύελλα,
ἢ Νότου ἢ Ζεφύροιο δυσσεός, οἷ τε μάλιστα·
νῆα διαβράλουσι, θεῶν ἀέκητι ἀνάκτων.

270

ἄλλ' ἢ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
δόρπον θ' ὀπλισόμεσθα θοῇ παρὰ νηὶ μένοντες·
ἦώθεν δ' ἀναβάντες ἐνήσομεν εἰρέει πόντῳ.'

ὣς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.
καὶ τότε δὴ γίγνωσκον ὃ δὴ κακὰ μῆδετο δαίμων,
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

295

Ἐὐρύλοχ', ἢ μάλα δὴ με βιάζεστε μῦνον ἐόντα·
ἄλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερὸν ὄρκον,
εἴ κέ τιν' ἡέ βοῶν ἀγέλην ἢ πῶν μέγ' οἴων
εὕρωμεν, μή ποῦ τις ἀτασθαλίῃσι κακῆσιν
ἢ βοῦν ἡέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι
ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.'

300

ὣς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνυνον ὥς ἐκέλευον.
αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε τελεύτησάν τε τὸν ὄρκον,
στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα
ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι
νηὸς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταίρους,
οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλοῦσα·
κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ἵπνος.
ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,
ᾧρσεν ἐπὶ ζαῖν ἄνεμον νεφεληγερέτα Ζεὺς
λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
νῆα μὲν ᾧρμίσαμεν, κοῖλον σπέος εἰσερίσαντες·

305

310

315

ἔνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἡδὲ θόωκοι·
καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

‘ὦ φίλοι, ἐν γὰρ νηὶ θεῇ βρώσις τε πόσις τε 320
ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·
δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἴφια μῆλα,
Ἥελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακοίει.’

Weather-bound and half-famished, they slaughter the cows
of Helios.

‘Ὡς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
μῆνα δὲ πάντ' ἄλληκτος ἄη Νότος, οὐδέ τις ἄλλος 325
γίγνεται· ἔπειτ' ἀνέμων, εἰ μὴ Εὐρὸς τε Νότος τε.
οἱ δ' εἴως μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρὸν,
τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.
ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἦμα πάντα,
καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, 330
ἰχθῆς ὄρνιθάς τε, φίλας δ' τι χεῖρας ἵκοιτο,
γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός·
δὴ τότε ἔγων ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν
εὐξαίμην, εἰ τίς μοι ὁδὸν φήνειε νέεσθαι.
ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἦλυξα ἑταῖρους, 335
χεῖρας νυψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,
ἠρώμην πάντεσσι θεοῖς οἳ Ὀλυμπον ἔχουσιν·
οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.
Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς.

‘Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἑταῖροι· 340
πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,
λιμῷ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπεῖν.
ἀλλ' ἄγετ', Ἥελίοιο βοῶν ἐλάσαντες ἀρίστας
ρέξομεν ἀθανάτοισι, τοῖ οὐρανὸν εἰρὺν ἔχουσιν.
εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν, 345
αἰψά κεν Ἥελίῳ Ὑπερίονι πίονα νηὸν
τείξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά·

εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων
 νῆ' ἐθέλη ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,
 βούλομ' ἅπαξ πρὸς κῆμα χανῶν ἀπὸ θυμὸν ὀλέσσαι 350
 ἢ δηθὰ στρεύγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ·

Ὡς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.
 αὐτίκα δ' Ἥελίοιο βοῶν ἐλάσαντες ἀρίστας
 ἐγγύθεν· οὐ γὰρ τῆλε νεὸς κυανοπρώροιο
 βοσκέσκονθ' ἔλικες καλάι βόες εὐρυμέτωποι· 355
 τὰς δὲ περίστησάν τε καὶ εἵχετόωντο θεοῖσι,
 φύλλα ὀρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·
 οὐ γὰρ ἔχον κρὶ λευκὸν ἐυσσέλμου ἐπὶ νηός.
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυσαν 360
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·
 οὐδ' εἶχον μέθυ λείψαι ἐπ' αἰθομένοις ἱεροῖσιν,
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν. 365

Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος·
 βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιῶν νεὸς ἀμφιελίσσης,
 καὶ τότε με κνίσῃς ἀμφήλυθεν ἡδὺς ἀντμή·
 οἰμῶξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνειν· 370

‘Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
 ἦ με μάλ' εἰς αἶτην κοιμήσατε νηλεί ὕπνῳ,
 οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες·’

Ὡκέα δ' Ἥελίῳ Ὑπερίονι ἄγγελος ἦλθε,
 Λαμπετὶν τανύπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς. 375
 αὐτίκα δ' ἀθανάτοισι μετηῦδα χωόμενος κῆρ·

Helios demands vengeance, which Zeus promises.

‘Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,

τίσαι δὴ ἐτάρους Λαερτιάδew 'Οδυσῆος,
οἳ μὲν βοῦς ἐκτειναν ὑπέρβιον, ἦσιν ἐγὼ γε
χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα, 380
ἠδ' ὀπότε ἄψ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.
εἰ δέ μοι σὺ τίσουσιν βοῶν ἐπιεικέ' ἀμοιβήν,
δίσομαι εἰς Ἀἶδαο καὶ ἐν νεκύεσσι φαείνω.

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
'Ἡελί', ἦ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε 385
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·
τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῇτι κεραυνῷ
τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.

Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠυκόμοιο·
ἦ δ' ἔφη Ἑρμείαο διακτόρου αὐτῇ ἀκοῦσαι. 390

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
νείκεον ἄλλοθεν ἄλλον ἐπισταδὸν, οὔδ' ἐτι μῆχος
εἰρέμεναι δυνάμεσθα· βόες δ' ἀπετέθνασαν ἤδη.
τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προὔφαινον·
εἶρπον μὲν ῥίνοι, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει, 395
ὀπταλέα τε καὶ ὠμά· βοῶν δ' ὥς γίγνεται φωνή.

Ἐξήμαρ μὲν ἔπειτα ἔμοι ἐρήρηες ἐταῖροι
δαίνυντ' Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας·
ἀλλ' ὅτε δὴ ἑβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαλαπι θύων, 400
ἡμεῖς δ' αἶψ' ἀναβάντες ἐνήκαμεν εἰρέι πόντῳ,
ἱστὸν στησάμενοι ἀνὰ θ' ἱστίᾳ λείκ' ἐρύσαντες.

Storm and shipwreck of Odysseus,

'Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὔδ' ἐτις ἄλλη
φαίνεται γαιᾶων, ἀλλ' οὐρανὸς ἠδὲ θάλασσα,
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων 405
νῆος ὑπὲρ γλαφυρῆς, ἥχλυσεν δὲ πόντος ὑπ' αὐτῆς.
ἢ δ' ἔθει σὺ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθε

κεκληγὼς Ζέφυρος, μεγάλη σὺν λαίλαπι θύων,
 ἱστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα
 ἀμφοτέρους· ἱστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα 410
 εἰς αὐτὸν κατέχυνθ'. ὁ δ' ἄρα πρύμνῃ ἐνὶ νηὶ
 πληῆξε κυβερνήτῳ κεφαλὴν, σὺν δ' ὅστ' ἄραξε
 πάντ' ἀμυδὺς κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι εἰκῶς
 κάππεσ' ἀπ' ἰκριόφιν, λίπε δ' ὅστέα θυμὸς ἀγῆνωρ.
 Ζεὺς δ' ἀμυδὺς βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν· 415
 ἣ δ' ἐλελίχθη πᾶσα Διὸς πληγεῖσα κεραυνῷ,
 ἐν δὲ θεέλου πληῆτο· πέσον δ' ἐκ νηὸς ἑταῖροι.
 οἱ δὲ κορώνησιν ἵκελοι περὶ νῆα μέλαιναν
 κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.
 Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὅφρ' ἀπὸ τοίχους 420
 λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κῦμα.
 ἐκ δέ οἱ ἱστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ
 ἐπίτονος βέβλητο, βοὸς ῥωοῖο τετευχώς.
 τῷ ῥ' ἀμφω συνέργον ὁμοῦ τρόπιν ἦδὲ καὶ ἱστὸν,
 ἐζόμενος δ' ἐπὶ τοῖς φερόμην ὁλοοῖς ἀνέμοισιν. 425

who is drifted back to the terrible strait.

"Ενθ' ἣ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
 ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,
 ὅφρ' ἔτι τὴν ὁλοὴν ἀναμετρήσαιμι Χάρυβδιν.
 παννύχιος φερόμην, ἅμα δ' ἠελίῳ ἀνιόντι
 ἦλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χάρυβδιν. 430
 ἣ μὲν ἀνεβροίβδησε θαλάσσης ἀλμυρὸν ὕδωρ·
 αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεὸν ὑψόσ' ἀερθεῖς
 τῷ προσφύς ἐχόμεν ὥς νυκτερίς· οὐδέ πη εἶχον
 οὔτε στηρίξαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι·
 ῥίξαι γὰρ ἐκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι, 435
 μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.
 νωλεμέως δ' ἐχόμεν, ὅφρ' ἐξεμέσειεν ὀπίσσω

ἰστὸν καὶ τρόπιν αὐτῖς· ἐλδομένῳ δέ μοι ἦλθον
 ὄψ'· ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθεν ἀνέστη
 κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν, 440
 τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.
 ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,
 μέσσω δ' ἐνδούπησα παρέξ περιμήκεα δοῦρα,
 ἐζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσι.
 [Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε 445
 εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.]

Arrival at Calypso's isle.

Ἔνθεν δ' ἐννῆμαρ φερόμην, δεκάτῃ δέ με νυκτὶ
 νῆσον ἐς Ὀγυγίην πέλασαν θεοὶ, ἔνθα Καλυψὼ
 ναίει ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
 ἥ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω; 450
 ἤδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ
 σοί τε καὶ Ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοι ἔστιν
 αὐτῖς ἀριζήλως εἰρημένα μυθολογεύειν.

SKETCH OF PRINCIPAL HOMERIC FORMS.

CONTENTS.

§ 1	Epic Dialect.	§ 13	Adjectives.
2	Digamma.	14	The Article.
3	Shortening, lengthening, etc. of Vowels.	15	Pronouns.
4	Contraction.	16	Augment and Reduplication.
5	Hiatus.	17	Terminations of Moods and Tenses.
6	Elision.	18	Contracted Verbs.
7	Apocope.	19	Fut. and Aor. I. Act. and Med.
8	Consonants.	20	Aor. II. Act. and Med.
9	First Declension.	21	Perfect and Pluperfect.
10	Second Declension.	22	Aor. I. and II. Pass.
11	Third Declension.	23	Verbs in μ .
12	Special Terminations.		

§ 1.

The Epic dialect, in which the Homeric forms are preserved, may be described as the Early-Ionic, of which Attic was a later development. But we cannot venture to regard these poems as a monument of a particular dialect prevalent at any one time. For the Epic is rather a poetical dialect, its forms largely modified by the metrical requirements of the hexameter, and by the many changes necessarily produced by an indefinitely long period of oral transmission, before writing was invented or had become common.

§ 2.

Besides the twenty-four letters of the Greek classic alphabet, there existed formerly a letter called, from its sound, Vau (equivalent to our *v* or *w*), and, from its form (φ , i. e. $\varphi\varphi$), the double gamma or digamma. This letter fell early into disuse in the written language, so that it is not found in our Homeric text; but there are unmistakeable traces of its previous existence there. We must be content with pointing out the commonest. In such a combination as τὸν δ' ἡμεῖς ἐπειτα ἀναξ or μέγα μήσατο ἔργον, we should expect to find ἐπειτ' ἀναξ and μήσατ' ἔργον. Instead of ἀποείκω or ἀποείνω, we should naturally write ἀπείκω and ἀπείνω. But there was a time when the words were pronounced *fánaξ*, *féprɔn*, *ápofoíkw*, *ápofoínw*, so that no elision took place. The presence of an original digamma may be inferred not only from its effect upon the metre and the forms of words, but from a comparison of Greek with cognate languages, e. g. *folkos*, Sanskrit *veṇas*, Lat. *vicus*; *foivos*, *vinum*, 'wine'; *féσπερα*, *vesper*; *fiðéw*, *vider* *féprɔn*, 'work.'

§ 3. Vowels.

(1) The *ē* in Attic generally appears in the Homeric dialect as *η*, e.g. ἄγορῃ, πειρήσομαι, πρήσσω, λίην. Sometimes *ē* is changed to *η*, as ἡνερεῖη, ἡνεμέεε: or to *αι*, as παρὰ, καταιβατόε.

(2) *ε* may be lengthened to *ει*, χρύσειος, κεινός, εἴως, Ἑρμείας, σπείους, θείω: into *η*, τιθήμενος, ἡνύ.

(3) *ο* lengthened to *ου*, πουλὺς, μοῦνος, οὔλος for ὄλος: to *οι*, πνοιή, ἡγνόησε: to *ω*, Διώνυσος, ἀνώιστος.

(4) *η* shortened to *ε*, as in Conjunctions ἰθύετε, εἶδετε, πειρήσεται, μισγεται: *ω* to *ο*, as in Conjunctions τραπείομεν, ἐγείρομεν.

(5) Before or after *η* the addition of *ε* is not uncommon, as ἔηκε = ἦκε, ἡέλιος = ἥλιος, as also before *ε*, as ξεδνα, ἐείκοσι.

(6) *āo* (*ηο*) often changes to *εω*, as Ἀτρεΐδᾱ, Ἀτρεΐδεω. This interchange between short and long vowels is called *Metathesis quantitatis*; as in ξῶς often read as εἶος. Cp. ἀπειρέσιος and ἀπερείσιος.

§ 4. Contraction.

(1) Contraction generally follows the ordinary rules, with the exception that *eo* and *eou* may contract into *ευ*, as θάρσεν, γεγώνεν, βάλλεν.

(2) Frequently words remain uncontracted, as ἀέκων, πάϊς, ὅστια. Sometimes contraction takes place when it does not occur in Attic, as in ἱρὸς (ἱερὸς), βώσας (βοήσας).

(3) When two vowels which do not form a diphthong come together, they are often pronounced as forming one syllable, as κρεῦ, Ἀτρεΐδεῶ, δὴ αὖ, δὴ ἔβδομος, ἐπεὶ οὖ. This is called *Synizesis*.

§ 5. Hiatus.

The concurrence of two vowels without elision or contraction taking place is called *Hiatus*. This generally occurs when one word ends and the next begins with a vowel. Hiatus, which is rarely admissible in Attic poetry, is frequent in the Homeric hexameter, especially (1) after the vowels *i* and *υ*, as παιδὶ | ὅπασσεν: or (2) when there is a pause in the sense between the two words, as Ὀλύμπιε. | οὐ νύ τ' Ὀδυσσεύς: or (3) when the final vowel is long, and stands in *Arsis*, as ἀντιθέφ | Ὀδυσῆι: or (4) when a final long vowel or diphthong is made short before a vowel following, as πλάγχθη ἐπεὶ (- υ υ -), οἴκοι | ἔσαν (- υ υ -). Many apparent cases of Hiatus are only traces of a lost digamma. See § 2.

§ 6. Elision.

In the Homeric hexameter not only are the vowels *α*, *ε*, *ο*, elided, but also frequently the diphthongs *αι*, as βούλομ' ἐγὼ, and *οι* in μοι and τοι, as well as *ι* in the dative and in ὄτ. The *ν* ἐφελκυστικὸν stands before consonants as well as before vowels.

§ 7. *Apocope.*

Before a following consonant, the short final vowel in *ἄρα*, *παρά*, *ἀνά*, *κατά*, may be dropped. This is called *Apocope*. The *τ* of *κατ[ὰ]* so shortened assimilates itself to the following consonant—*κάππεσε*, *κάμμορος*, *καπ πέδιον*, *κακ κορυφήν*, *κάλλιπε*, *καδ δ' ἄρα*; and similarly the *ν* of *ἀν[ὰ]* before a following *π* or *λ*, as *ἄμ πεδίον*, *ἀλλύεσκε*.

§ 8. *Consonants.*

We often find—

(1) *Metathesis*, especially with *ρ* and *α*, e. g. *καρδίη* and *κραδίη*, *θάρος* and *θράσος*, *κάρτιστος* and *κράτιστος*.

(2) *Doubling of a consonant*, especially of *λ*, *μ*, *ν*, *ρ*, as *ἔλλαβον*, *ἔμμαθον*, *ἔυννητος*, *τόσσος*: so, also, *ὄππως*, *ὄττι*, *πελεκκάω*, *ἔδδεισε*. A short final vowel is often made long when followed by a word which begins with *λ*, *μ*, *ν*, *ρ*, *σ*, *δ*, or which originally began with the *F* (§ 2), as *πολλὰ λισσομενος*, *ἔτι νῦν*, *ἐνὶ μεγάροισι*.

(3) Conversely, a single *λ* or *σ* may take the place of the double liquid or sibilant, as *Ἀχιλεὺς*, *Ὀδυσσεύς*.

DECLENSIONS.

§ 9. *First Declension.*

(1) For *ᾱ* in the singular, Homer always has *η*, *Τροίη*, *θήρη*, *νεηνίης*, except *θεὰ* and some proper names.

(2) *ᾱ* remains unchanged, as *βασίλεια*, except in abstract nouns in *εια*, *οια*, as *ἀληθείη* for *ἀλήθειᾱ*.

(3) The Nom. sing. of some masculines in *ης*, is shortened into *ᾱ*, as *ἱπ-πότᾱ*, *νεφεληγερέτᾱ*.

(4) Gen. sing. from masc. in *ης* ends in *αο* or *εω* (see § 3. 6); sometimes contracted to *ω*.

(5) Gen. plur. ends in *αων* or *εων*, sometimes contracted to *ων*, as *γαῖάων*, *ναυτέων*, *παρειῶν*.

(6) Dat. plur. *ησι* or *ης*, as *πύλῃσι*, *σχίζῃς*; but *θεαῖς*, *ἄκταις*.

§ 10. *Second Declension.*

Special forms—

(1) Gen. sing. in *οιο*.

(2) Gen. and Dat. dual *οιιν*.

(3) Dat. plural *οισι[ν]*.

§ 11. *Third Declension.*

(1) Dat. and Gen. dual *οιιν*.

(2) Dat. plur. *εσι*, *εσσι*, and, after vowels, *σσι*.

(3) Nouns in *ης* (*ες*) and *ος* (Gen. *εος*) and *ας* (Gen. *αος*) retain for the most part the uncontracted forms; *εος* is often contracted into *εως*. In the

terminations *eos, ees, eas*, the *e* often coalesces, not with the vowel of the termination, but with a preceding *e*, into *ei* or *η*, as *εὐρρε-εος* contracts into *εὐρρεῖος*, *σπέ-εος* into *σπῆος*, *Ἡρακλέ-εος* into *Ἡρακλῆος*, *-ῆι, -ῆα*.

(4) Words in *eus* form their cases with *η* instead of *e*, as *βασιλῆος, -ῆι, -ῆα*, the Dat. plur. often ends in *ήεσσι*. But proper names may retain the *e*, as *Τυδεί, Ὀδυσσέα*.

(5) Words in *is* generally retain *i* in their cases, as *πόλις, πόλιος, πόλει, πόλιος, ἰων, ιας, ἰεσσι*. But we find also *πόληος* (cp. *μάντης*), *πύληι, πόληος, πόληος*. The Dat. plur. sometimes makes *ισι*, and the Acc. plur. *ις*.

(6) For *vaūs* Homer uses *νηῦς*, declined with both *e* and *η*. Gen. *νεὺς* or *νηὺς*, Dat. *νηϊ*, Acc. *νέα* or *νῆα*, Dat. plur. *νηυσί, νήεσσι*, and *νεεσσι*.

(7) Among anomalous forms may be mentioned:—

(a) Nom. and Acc. *κάρη*, Gen. *κάρητος, καρῆατος*, and *κράατος* (as if from *κράας*, neut.), and *κρατὸς*, Dat. *κράατι* and *κρατὶ*, Acc. *κράτα* (from *κράς*, masc.).

(b) *γόνυ* and *δόρυ* make *γούνατος, γουνὸς*, and *δοῦρατος, δοιρός*.

(c) *νῆος*, besides the regular forms in Second Declension, has Gen. *νῆος*, Dat. *νῆι*, Acc. *νῆα*, Nom. plur. *νῆες*, Dat. *νῆασι*, Acc. *νῆας*, Dual *νῆε*.

§ 12. Special Terminations.

(1) The termination *φι[ν]* (appearing with nouns of First Declension as *ῆφι*, of Second Declension as *οφι*, and of Third Declension as, generally, *εσφι*) serves for a Genitive or Dative sing. and plur.; e.g. Gen. *ἐξ εὐνηφι, ἀπ' ἱερύοφι, διὰ στήθεσφι, ἑσπεόφι θίς*; Dat. *θύρηφι, βιήφι, φαινομένηφι, θεόφι, σὺν ἱπποισιν καὶ ὄχεσφι, πρὸς κοτυληδονόφι (κοτυληδισί), αὐτῇ*, in anomalous form, *ναῦφι*. In the form *ἐσχαρόφι* we find the vowel of Second Declension attached to a noun of the First.

(2) There are three local suffixes:—

(a) Answering to the question *where?* in *θι*, as *οἰκοθι, Ἰλιόθι, πρό, κηρόθι*.

(b) To the question *whence?* in *θεν*, as *οἰκοθεν, θεόθεν*: also with prepositions, as *ἀπ' οὐρανόθεν, κατὰ κρήθεν*.

(c) To the question *whither?* in *δε*, as *ἀγορήνδε, λόχονδε, ἄλαδε* (also *εἰς ἄλαδε*), and analogous forms *φύγαδε, οἴκαδε*. With *Ἀιδούσδε* supply *δῶμα*, 'to the house of Hades.' In the phrase *δνδε δόμονδε* the termination is added both to the possessive and the noun.

§ 13. Adjectives.

(1) The Femin. of Adjectives of Second Declension is formed in *η* instead of *α*, as *ὁμοίη, αἰσχρή*, except *δία*.

(2) Adjectives in *ος* are sometimes of two, sometimes of three, terminations. The Attic rule is not strictly observed, for an uncompounded Adjective may have but two, as is the case with *μικρός*, etc., and the compounded three, as *εὐξέστη, ἀπειρεσίη*.

(3) Adjectives in *us* are also often of two terminations only, and often shorten the Femin. *εια* to *εα* or *εη*, as *βαθέη, ὠκέα*.

(4) A common termination is *εις, εσσα, εν*. In this form *ηεις* may contract to *ηε*, as *τιμήεις, τιμῆε*, and *οεις* may contract to *ευ*, as *λωτεῦντα* for *λωτεοντα*.

(5) πολὺς is declined from two stems, πολυ- and πολλο-, so that we have as Homeric forms πολέος Gen. sing., πολέες Nom. plur., πολέων Gen. plur., πολέεσσι, πολέασσι, πολέσι Dat. plur., and πολέας Acc. plur.

(6) In the Comparison of Adjectives, the termination *ωτερ-, ωτατ-*, is admissible in the case of a long vowel in the penult. of the Positive, as *Λαῖώτατος, οἰζυρώτατος*. The Comparative and Superlative forms in *ων, ιστος* are more frequently used than in Attic.

§ 14. The Article.

Special forms of the Article are:—Gen. τοῖο, Dual Gen. τοῦν, Nom. plur. τοῖ, ταῖ, Gen. τῶων, Dat. τοῖσι, τῇσι, τῆς.

§ 15. Pronouns.

(1) Special forms of the Personal Pronouns are as follows.

	(a) First Person.	(b) Second Person.	(c) Third Person.
Nom. Sing.	ἐγών	τυνη	
Gen. "	ἐμέο, ἐμεῦ, μεν ἐμεῖο, ἐμέθεν	σέο, σεῦ, σεῖο σέθεν	ἐο, εὔ, εἶο, ἔθεν
Dat. "	.. ..	τοῖ, τεῖν	οἷ, ἐοῖ
Acc. "	.. ..	.. ..	ἐ, ἐέ, μιν
N. A. Dual	νῶι, νῶ (Acc.)	σφῶι, σφῶ	σφαέ
G. D. "	νῶιν	σφῶιν, σφῶν	σφαλν
Nom. Plur.	ἄμμε	ὑμμε	
Gen. "	ἡμέων, ἡμέων	ὑμέων, ὑμέων	σφέων, σφέων, σφῶν
Dat. "	ἄμμι(ν), ἡμιν	ὑμμι(ν), ὑμιν	σφι(ν), σφίσι(ν)
Acc. "	ἄμμε, ἡμέας, ἡμας	ὑμμε, ὑμέας	σφέας, σφάας, σφε.

(2) Special forms of the Possessive Pronouns.

	Sing.	Plur.	Dual.
First Person	.. ..	ἄμδς and ἄμδς (ᾱ), ἡ, ὄν	νῶίτεροι.
Second Person	τέδς, ἡ, ὄν	ὑμδς, ἡ, ὄν	σφαίτεροι.
Third Person	ἐδς, ἡ, ὄν	σφδς, ἡ, ὄν	

(3) Special forms of the Pronoun *τίς*.

	Sing.	Plur.
Gen.	τέο, τεῦ	τέων
Dat.	τέφ	τέοισι.

(4) Special forms of the Pronoun *ὅστις*.

	Sing.	Plur.
Nom.	ὅτις, ὅττι	
Gen.	ὅτεν, ὅττεο, ὅττεν	ὀτέων
Dat.	ὀτεφ	ὀτέοισι
Acc.	ὀτινα, ὀττι	ὀτινας, ὀσσα.

(5) Special forms of Relative Pronouns.

Gen. *δου*, (αἰ. *δο*), *ἕης*. Dat. plur. *ῆσι*, *ῆς*.

VERBS.

§ 16. Augment and Reduplication.

(1) The syllabic and temporal Augments may be omitted. After the syllabic augment λ, μ, ν, σ are often doubled; ρ may be doubled or not at will, as ἔρρεον, ἔρεξα.

(2) Reduplication of the Second Aor. Act. and Med. is common. Cp. ἐ-πέ-φραδον (φράζω), ἔπεφνον and πέφνον (φένω), πεπίθωμεν (πείθω), πεφιδέσθαι (φείδομαι), ἔρύκω makes a sort of reduplicated Aor. in ἔρύκακον and ἐνίπτω in ἠνίπαπον.

(3) Some of the reduplicated Aorists give also a reduplicated Future, as πεπιθήσω, πεφιδήσομαι, κεπαθήσω, κεχολώσομαι.

(4) The forms ἔμμορα (μείρομαι) and ἔσσυμαι (σεύω) follow the analogy of the reduplication of verbs beginning with ρ. But cp. ῥερυπαμένα, Od. 6. 59. In δέγμαi (δέχομαι) the reduplication is lost, in δείδεγμαi, δεῖδια (root δι) it is irregular.

§ 17. Terminations.

(1) The older forms of the termination of the verb (Sing.) μι, σθα, σι are common in Homer; cp. ἐθέλωμι, ἴδωμι, ἐθέλῃσι, βάλῃσι, ἐθέλῃσθα, καλοῖσθα.

(2) The termination of the third person Dual in historic tenses is τον as well as την, in Pass. σθον as well as σθην, δῶκετον, θωρήσσεσθον. In the plural μέσθα is frequently used for μεθα, Dual first person μεσθον.

(3) In the second person sing Pass. and Med. σ is omitted from the termination σαι, σο, as λαλαῖσαι, βοῦλσαι, Conjunct. ἔχῃαι. This mostly remains uncontracted. εο, as in ἔπλεο, often makes ευ, viz. ἔπλευ. In Perf. Med. for βέβλησαι we find βέβληαι.

(4) The third Plur. in νται and ντο mostly appear as αται and ατο, as δεδοῖαται, κέατο (ἔκειντο), ἀπολοῖατο.

(5) The termination of the Inf. is frequently μεναι, σι μεν. Pres. ἀκού-έ-μεν(αι), Fut. κελευσ-έ-μεν(αι), Perf. τεθνάμεν(αι), Pass. Aor. βλήμεν(αι), μιχθήμεν(αι), Second Aor. Act. ἐλθέμεν(αι). Another termination is εῖν, as πίεῖν, θανέειν, and from some -αω and -ω verbs we have -ήμεναι and -ῆναι, as φορῆναι.

(6) The terminations σκον and σκομην express repetition of the action (*iterative form*). They are attached to Imperf and Second Aor. of verbs in ω by the connecting vowel ε, or sometimes α, θέλγεσκον, ὠθεσκον, ῥίπτασκον, κρίπτασκον. In the First Aor. Act. the termin. follows the aoristic vowel α, ἔλασσα-σκον, μνησά-σκετο. In μι verbs the terminations are attached directly to the stem, δύ-σκον, στά-σκον, ἔσκον for ἔσ-σκον (εἰμί), κέ-σκετο from κεῖμαι. These forms are rarely augmented. Cp. φάνεσκε, Od. 11. 587, from ἐφάνην.

§ 18. Contracted Verbs.

(1) Verbs in έω (for the most part uncontracted) change εε and εει into ει, sometimes εε into η, εο or εου into ευ. In the uncontracted form the stem vowel ε is sometimes lengthened into ει, as ἐτελείετο for ἐτελέετο.

(2) Verbs in *άω* are for the most part contracted. In these verbs the long vowel produced by contraction has often a corresponding short (sometimes a long) vowel inserted before it, as *δρῶω* (*δρῶ*), *δράα* (*δρά*), *δράωσι* (*δρῶσι*), *μνάσθαι* (*μνάσθαι*). Occasionally this short vowel appears after the long vowel of contraction, as *ἡβῶντες*, from *ἡβάω*, *δράοιμι* from *δράω*.

(3) Verbs in *ώω* are generally contracted. In forms that remain uncontracted the *ο* is often lengthened to *ω*, as *ὑπνώοντες*. Such forms as *ἀρούσι* (*ἀρούσι*) and *δηιόφεν* (*δηιοῖεν*) follow the rule of verbs in *άω*.

§ 19. Future and Aor. I. Act. and Med.

(1) (a) Pure verbs which do not lengthen the vowel of the stem in forming their tenses, often double the *σ* in Fut. and Aor. I. Act. and Med., as (*νείκεω*) *νείκεσσα*, (*αἰδέομαι*) *αἰδέσσομαι*, (*γελάω*) *ἐγέλασσα*. This is sometimes the case with verbs in *ζω*, as (*ἀναχάζομαι*) *ἀναχασσάμενος*, (*φράζομαι*) *ἐφράσσατο*. (b) Or the *σ* may be altogether dropped in the Fut., as *τελέει*, *μαχέονται*, *ἀντιόω*, i. e. *ἀντιάσω*, *ἀντιώω*, *ἀντιῶω*, expanded by the principle explained in § 18. 2.

(2) The future of liquid verbs, i. e. that have for characteristic *λ*, *μ*, *ν*, *ρ*, commonly have the Fut. uncontracted as *βαλλέοντι*, *κατακτανέουσι*, *σημανέω*. Some liquid verbs have a *σ* in Fut. and Aor. I., as *εἰλσα*, *κύρσω*, *κέλσαι*, and there is an anomalous form *κένσαι* (*κεντέω*).

(3) Conversely some verbs, not liquid, form an Aor. I. without *σ*, as *χέω* *ἔχευα ἔχεα*, *καίω* *ἔκηα*, *σεύω* *ἔσσευα*. Cp. *εἶπα* for *εἶπον*.

§ 20. Aor. II.

(1) The Aor. II. contains the root of the verb in its simplest form. The present tenses to which certain Aor. II. are referred are often of later formation, e. g. *ἔστυγον* is more primitive than *στυγέω*, *ἔκτυπον* than *κτυπέω*, *ἔμακον* than *μηκέομαι*, *ἔγηραν* than *γηράσκω*, *ἔχραον* than *χράω*.

(2) Reduplicated Aor. II. Act. and Med., see § 16. 2.

(3) 'Mixed Aor.' with *ο* and *ε* instead of *α*. We find such forms as *ἔζον* (*ἔκω*), *ἐβήσετο* (*βαίνω*), *ἐδισετο*, *δυσόμενος* (*δύνω*), *ὄρσο* (*ὄρνυμι*), *λέξο* (*λέγω*), *ᾄξετε* (*ᾄγω*), *οἶσε* (*οἶω* = *φέρω*), *ᾄξέμεν*, *ἔρξέμεν*.

(4) Syncopated Aor. II. An Aor. is common, formed, on analogy of Aor. of verbs in *μι*, without connecting vowel, as (Act) *ἔκταν* (*κτείνω*), *ἐμβλήτην* (*βάλλω*), *οὔτα* (*οὔτάω*). In the Med. these forms are often without augment, and are distinguishable from Plpf Pass. only by want of reduplication, e. g. *ἔδέγμην*, *δέγμενος* (*δέχομαι*), *φθίμην* (Opt. from *φθίνω*), *λύτο* (*λύω*), *ἔχυστο*, *χύμενος* (*χέω*), *σύτο* (*σεύω*), *ᾠρτο* (*ὄρνυμι*).

§ 21. Perfect and Pluperfect.

(1) The First Perf. is only found with verbs having a vowel stem. The Second Perf. is the commonest, and is formed without aspiration, as *κέκοπα*. Even in vowel verbs the Perf. is often without a *κ*, as *βεβαρηται*, *πεφύασα*, *ἔστηώς*, *δεδιότας*, etc.

(2) The Pluperfect is found with the uncontracted terminations *εα, εας, εε(ν) = ει(ν)*; sometimes *εε* becomes *η*, as in *ῥῆδῃ*.

§ 22. Aor. I. and II. Passive.

(1) The 3rd pers. plur. Indic. often ends in *εν* instead of *ησαν*, as *ἔμιχθεν, τράφεν, ἔκταθεν*, and the Infin. in *ῆμεναι* and *ῆμεν* instead of *ῆναι*.

(2) In the Conjunctive the uncontracted form in *εω* is generally used, and *ε* is often lengthened to *ει* or *η*, while the connecting vowel in Dual and Plural is shortened; e. g. *δαείω* (*ἔδάνῃ*), *σαπήῃ* (*σῆπω*), *μυγήῃ*, (2l. *μυγείῃ*), *μυγέωσι, δαμείετε*.

§ 23. Verbs in *μι*.

(1) The principal peculiarities of the verbs *ἵστημι, τίθημι, ἵημι, δίδωμι*, are given as follows.

	(a) ἵστημι	(b) τίθημι	(c) ἵημι	(d) δίδωμι
Indic. Pres.				
2nd Sing.	.. ..	τίθησθα	ἵεις	{ διδοῖσθα διδοῖς
3rd Sing.	.. ..	τιθεῖ	ἵει	διδοῖ
3rd Plur.	.. ..	τιθεῖσι	ἵεισι	διδοῦσι
Indic. 1st Aor.	.. ..	.. ..	ἔηκα	
„ Imperf.	.. ..	.. ..	ἵεν	ἔδιδον
Imperat.	ἵστα	.. ..	.. ..	δίδοθι
Infin. Pres.	ἱστάμεναι	τιθήμεναι	ἵμεν[αι]	{ διδόμεν διδοῦναι
„ 2nd Aor	στήμεναι	θέμεν[αι]	ἵμεν	δόμεν[αι]
„ Perf.	ἱστάμεν[αι]			
Conjunctive				
2 Aor.				
1st Sing.	στέω (στείω)	θέω (θείω)	μεθ-είω	
2nd Sing.	στήῃς	θήῃς (θείῃς)		[δῶσι]
3rd Sing.	στήῃ	θήῃ (θείῃ)	ῆσι, ἀν-ῆῃ	δώῃσι, δώῃ
1st Plur.	στέωμεν (στείωμεν)	θέωμεν (θείωμεν)	.. ..	δῶομεν
2nd Plur.	.. ..	θείετε	.. ..
3rd Plur.	περι-στήωσι	.. ..	.. ..	δώωσι.
Dual	παρ-στήετον			

(2) In the Third Plural of Past tenses *εν* is a common termination for *εσαν*, as *τίθεν, ἵεν*; also *ἕσαν* and *σταν* = *ἕστησαν*, *ἔφαν* = *ἔφασαν*, *ἔφυν* = *ἔφυσαν*, *ἔβαν* and *βδαν* = *ἔβησαν*. Notice also the forms *ἕσταως, ἕσταως*, perf. act. partic. p.; and 2nd pers plur perf. *ἕστατε*, 3rd pers. plur. pluperf. *ἕστασαν*.

(3) *Εἵμι* (*ibo*) has the following peculiar forms.

	Pres Indic.	Conjunct.	Opt.	Inf.
Second Sing.	εἶσθα	ἵσθαι	..	ἵμεν(αι).
Third Sing.	.. ..	ἵσιν	εἶῃ	
First Plur.	.. ..	ἵομεν		

Imperf. First Sing.	ἦα, ἦιον	Third Sing.	ἦι(ν), ἴε(ν), ἦεν
Dual	ἴτην		
First Plur.	ἦομεν, ἴμεν	Third Plur.	ἦισαν, ἴσαν, ἦιον
Fut. εἴσομαι, εἴσῃ, εἴσεται		Aor. I.	εἰσάμην, εἰεσάμην.

(4) Εἶμι (sum) has the following.

	Pres. Indic.	Conjunct.	Opt.	Imp.
(a) First Sing.	.. ..	ἔω, μετ-είω	..	..
Second Sing.	ἔσσι, εἰς	ἔης	ἔοις	ἔσσο
Third Sing.	.. ..	ἔησι, ἦσι, ἔη	ἔοι	
First Plur.	εἰμὲν			
Second Plur.	.. ..	.. ..	εἴτε	
Third Plur.	ἔασι	ἔωσι		

(b) Inf. ἔμμεν[αι] and ἔμεν[αι].

(c) Particip. ἔων, ἐούσα, ἐόν, Gen. ἐόντος.

(d) Imperf. First Sing. ἦα, ἔα, ἔον, Second ἔησθα, Third ἦεν, ἔην, ἦην, Third Plur. ἔσαν.

(e) Iterative tense ἔσκον, Fut. ἔσσομαι, Third Sing. ἔσσειται.

(5) Under φημι we find φήη (Third Sing. Conjunct.), φᾶς (Particip.), φάο (Imp. 2 Sing.).

(6) Under κείμαι we have κέαται, καίαται, and κέονται, = κείνται : κέατο, κείατο = ἔκειντο : κῆται = κήτηται. Iterative tense κεσκόμην, Fut. κέω, κείω, Inf. κειέμεν, Particip. κέων.

(7) Under ἦμαι, ἔαται, εἴαται for ἦνται : ἔατο, εἴατο for ἦντο.

(8) Under οἶδα

(a) Pres. Indic. Second Sing. οἶδας, First Plur. ἴδμεν.

(b) Conjunct. First Sing. εἰδέω, First Plur. εἶδομεν, Second εἶδετε, Particip. ἰδύια, Inf. ἴδμεναι, ἴδμεν.

(c) Imperf. First Sing. ἦδεα, Second Sing. ἠείδης, Third ἦδεε, ἠείδη, Third Plur. ἴσαν, Fut. εἰδήσω.

THE METRE OF HOMER.

THE Homeric verse is, technically, the catalectic dactylic Hexameter, consisting of six dactyls, of which the last is incomplete by a syllable (καταληκτικός, i. e. καταλήγει, 'stops short').

Od. 1. $\bar{\alpha}\nu\delta\rho\alpha\breve{\mu}\acute{o}\iota \mid \bar{\epsilon}\nu\nu\epsilon\breve{\pi}\epsilon \mid \text{Μοῦ}\bar{\sigma}\acute{\alpha}\breve{\pi}\acute{o}\lambda \mid \bar{\upsilon}\tau\rho\acute{o}\pi\acute{o}\nu \mid \delta\epsilon\breve{\mu}\acute{\alpha}\lambda\acute{\alpha} \mid \bar{\pi}\acute{o}\lambda\lambda\acute{\alpha} \mid ^x \mid$

The last syllable of the line may be long or short.

A verse which thus consists entirely of dactyls is called στίχος ὁλοδάκτυλος, and is of frequent occurrence.

A spondee may be substituted for the dactyl in every foot, as Od. 15. 334. $\bar{\alpha}\acute{\iota}\tau\acute{o}\nu \mid \kappa\alpha\bar{\iota} \kappa\rho\epsilon\bar{\iota} \mid \bar{\omega}\nu \bar{\eta}\delta' \mid \bar{o}\acute{\iota}\nu\acute{o}\nu \mid \beta\epsilon\bar{\beta}\rho\bar{\iota} \mid \theta\alpha\bar{\sigma}\iota$, but this form of verse is extremely rare.

The στίχος ὁλοδάκτυλος is the most frequent form; the next commonest is a verse where the 1st or 2nd, or both feet are spondees, e. g. Od. 1. 6, Od. 1. 2, Od. 1. 3. The spondee is less common in the 3rd, and still less in the 5th; where a spondee occurs in the 5th, the verse generally ends with a quadrisyllable. Cf. Od. 1. 29, 35, 36.

Caesura (τομή).

1 : 2	3 : 4	5 : 6	7 : 8	9 : 10	11 : 12
— : —	— : —	— : —	— : —	— : —	— : —
— : —	— : —	— : —	— : —	— : —	— : —
1	2	3	4	5	6

The scheme of the hexameter is here given with two modes of division; (1) into six feet, marked by the lower line of figures, and (2) into half-feet, marked by the upper line.

The commonest Caesurae are

(1) After the first *long* syllable of 3rd foot (τομή *πενθ-ημ-μερῆς*, i. e. at 5th half-foot). This is called *strong* caesura. e. g.

$\pi\lambda\acute{\alpha}\gamma\chi\theta\eta \epsilon\pi\epsilon\bar{\iota} \text{ Τροί } \mid \eta\varsigma \text{ ἰ}\epsilon\rho \mid \delta\upsilon \text{ πτολίεθρον ἔπερσε.}$ Od. 1. 2.

(2) After the first *short* syllable of 3rd foot (τομή *κατὰ τρίτον τροχαιον*), *weak* caesura. e. g.

$\alpha\upsilon\tau\acute{\omega}\nu \gamma\acute{\alpha}\rho \sigma\phi\epsilon\tau\acute{\epsilon}\rho \mid \eta\sigma\iota\nu \& \mid \tau\alpha\sigma\theta\alpha\lambda\acute{\iota}\eta\sigma\iota\nu \delta\lambda\omicron\nu\tau\omicron.$ Od. 1. 7.

(3) After the first *long* syllable of 4th foot (τομή *ἑφθ-ημ-μερῆς*, i. e. at 7th half-foot). e. g.

$\epsilon\bar{\iota}\mu' \text{ Ὀδυσσεὺς Λαερτιάδ } \mid \delta\eta\varsigma \delta\epsilon \mid \pi\acute{\alpha}\sigma\iota \delta\acute{o}\lambda\omicron\iota\sigma\iota\nu.$ Od. 9. 19.

(4) After the first *short* syllable of 4th foot (*κατὰ τέταρτον τροχαιον*). e. g.

$\text{Πληιάδας } \tau' \text{ ἑσορῶντα καὶ } \mid \delta\psi\acute{\epsilon} \delta\acute{\upsilon} \mid \omicron\nu\tau\alpha \text{ Βοώτην.}$ Od. 5. 272.

(5) At end of 4th foot (*Βουκολική*), because frequent in Theocr. and poets of his school); e. g.

ῥ̃χι Κύδανες ἔναιον Ἰαρδάνου | ἀμφὶ ῥέεθρα.

There is frequently a pause in the sense after the 4th foot, when the Bucolic caesura occurs, as

ραιετάω δ' Ἰθάκην εὐδείλεον | ἐν δ' ὄρεσσι αὐτῇ. Od. 9. 21, (cf. Od. 1. 60, &c.)

Hiatus (see Homeric Forms, § 5).

Hiatus is frequent in the Homeric verse; e. g.

ἐκ τοῦδ' οὐτ' Ὀδυσῆα | ἐγώ. Od. 1. 212.

ἑσθῆτά τε | ἔσπερον εἶσω. Od. 7. 6.

Where a final short vowel suffers no elision when followed by a word that begins with a vowel, it may be the case that originally the word began with the digamma (Homeric Forms, § 2), so that the hiatus is only apparent; e. g. ἐνθάδε φοί—ἐπὶ φῆρα—μέγα φέργον—πίονα φοῖκον—αἶθονα φυλόν.

Long Vowels used short.

This occurs when a word ending with a long vowel or diphthong is followed by a word with an initial vowel; e. g.

ἐν μεγάροισι Ὀλύμπιόν | ἀθρόοι, ἦσαν. Od. 1. 27

τίσις ἑσσεται | Ἀτρεΐδαι. Od. 1. 40.

θέλγει ὅπως Ἰθάκη ἐπιλήσεται. Od. 1. 57.

This shortening is occasionally found in the middle of a word, as
νίδς | ω | Od. 11. 270. οἶος | ω | Od. 7. 312. ἥρωος | ω | Od. 6. 103.

Lengthening of short Syllables in Arsis.

e. g. Πριάμίδης—ἀμφηρεφέῃ—φλόγεῃ—φίλε—ἀπονέεσθαι—ἀποπέεσθαι—
ξεφυρίη—ἀγοράασθε—κατὰλοφάδια—συνβόσια.

A short final vowel is often lengthened before a succeeding consonant: e. g. before *δφείδω* and *δφέος*, *δφηρὸν* and *δφήν*: before a liquid, as *πολλὰ λισσομένη*—*πυκνὰ ρογαλέην*—*περὶ δὲ μέγα βάλλετο φᾶρος*—*τοῖσι δ' ἀπὸ νύσσης*. The word *νέφος* lengthens a preceding vowel because its original form was *δνέφος*. Cf. *ἐπεὶ—ἐπίτονος*, Od. 12. 423.

Generally speaking the Homeric verse uses great freedom in altering the quantity of words to suit the needs of the metre.

Cf. Martial Epigr. 12. 9. 13—

Dicant Eäriñōn tamen poetæ,
Sed Graeci, quibus est nihil negatum,
Et quos "Apes" "Apes" decet sonare.

HOMERIC SYNTAX.

It would be impossible to attempt here anything like a complete sketch of Homeric Syntax, or to point out the contrast that it offers to the later constructions used by Attic writers, but a few hints may be given, that can be more fully worked out by the student for himself.

THE USE OF THE ARTICLE.

To enable us to define accurately the use of the Article peculiar to the Greek of the Homeric poems, all doubts ought to be cleared up as to the date of the composition of the poems, the number and the age of interpolated passages, and the relation of the existing text to the original language. In the midst of so many uncertainties it is impossible to establish definite rules. We shall find the Article sometimes used with the force of a demonstrative, or relative pronoun, sometimes approaching more nearly the ordinary Attic use.

α. Pronominal use, as a weak Demonstrative.

Od. 2. 160 ὃ σφιν εὐφρονέων ἀγορήσατα.

In this sense it may be the *repetition* of something mentioned before,

Od. 3. 11 νηὸς εἴσης ἱστία . . τὴν δ' ὤρμισαν,

or may introduce a contrast,

Il. 4. 9 ἀλλ' ἢ τοι ταῖ νόσφι καθήμεναι εἰσορώσασαι
τέρπεσθον τῷ δ' αὐτε, κ.τ.λ.

In this sense the Article frequently begins a new clause, generally with the addition of a conjunction; e. g. ὁ μὲν—ὁ δὲ—ὁ γάρ—αὐτὰρ δ.

The combination ὃ γε mostly serves to resume the main subject of the sentence, as

Od. 2. 131 πατήρ δ' ἐμὸς ἄλλοθι γαίης,
ἔζει δ' γ' ἢ τέθνηκε;

The Article may also sum up or repeat a foregoing relative clause,

Od. 11. 147 ὃν τινα μὲν κεν ἔῃα νεκύων κατατεθνηώτων
αἵματος ἄσσον ἴμεν, ὃ δὲ τοι νημερτὲς ἐνέψει,

or may prepare for a subsequent relative clause, as

Od. 2. 119 τάων αἱ πάροις ἦσαν.

β. Attributive use.

The commonest form of this is when the Article stands at the beginning of the clause, and the subject is expressed later by a sort of apposition; e. g.

ἢ μὲν ἄρ' ὦδ' εἰποῦσ' ἀπέβη—γλανκῶπις Ἀθήνη.

When the Article draws nearer to the subject to which it belongs, we naturally approach the regular Attic use. In the Homeric poems when the Article is used in direct combination with a noun it will be found for the most part that this noun either serves to point a contrast or to add a definition: thus we find οἱ ἄλλοι—τὰ πρῶτα—τοῦ ἑτέρου—τὸ χθιζὸν—τὰς πέντε, where one class of things is marked off from another.

In the frequent combinations ὁ ξείνος—ὁ ἀναξ—ὁ ἥρως, the noun substantive must be regarded as a regular title.

γ. The Relative use.

This arises from the common custom in an early stage of literary composition of putting together two or more demonstrative clauses without a connecting link (asyndeton). e. g.

Il. 1. 330 ἄλλ' ὃ γε Ταλθύβιδόν τε καὶ Εὐρυβάτην προσέειπε,
τὼ οἱ ἔσαν κήρυκε.

The τὼ here is merely the demonstrative, and the sentence has no syntactical connection with the preceding clause. 'They were his heralds.' Attic Greek would write οἱ, and English idiom render 'who were his heralds,' but the simpler Homeric syntax leaves the two clauses distinct. Cp.

Od. 9. 334 οἱ δ' ἔλαχον || τοῖς ἄν κε καὶ ἤθελον.

Il. 7. 452 τοῦ δ' ἐπιλήσονται || τὸ ἐγὼ καὶ Φοῖβος .. πολίσσαμεν.

From this usage the transition to the real relational force is natural. Cp.

Il. 1. 125 ἀλλὰ τὰ μὲν πολλῶν ἐξεπράθομεν, τὰ δέδασται,

i. e. quae vero ex urbis diripiuntur, ea sunt divisa.

Od. 4. 349 ἀλλὰ τὰ μὲν σοι εἶπε γέρον ..

τῶν οὐδέν τοι ἐγὼ κρήψω ἔπος.

These last instances will serve to introduce a new feature of Homeric Syntax, viz.

COORDINATION OF SENTENCES.

If we examine a paragraph in some Attic writer, we shall find that the sentences are elaborately connected with and subordinated to one another by means of relative pronouns, relative conjunctions, participles, etc. In Homeric syntax the mere juxtaposition of two sentences is often the only link of connection between them. This is called Coordination or Παράταξις. Cp.

Od. 1. 433 εὐνῇ δ' οὗ ποτ' ἔμικτο, χόλον δ' ἄλλεινε γυναικός.

Here we might expect χόλον γὰρ οἱ χ. ἀλλείνω.

Od. 2. 10 βῆ δ' ἔμειν εἰς ἀγορὴν, παλάμῃ δ' ἔχε χάλκεον ἔγχος
= παλάμῃ ἔχων.

Il. 18 Ἀντιφός αἰχμήτης τὸν δ' ἄγριος ἔκτανε Κίκλωψ
= ὃν ἄγρ. ἔκ Κ.

See also Od. 2. 20, 86, 313. 3. 252, 391; 4. 374, 729; 6. 234; 7. 30, 171, 263; 9. 8, 374; 11. 520. Cp. also

Il. 6. 147 φύλλα τὰ μὲν τ' ἄνεμος χάμαδι χέει, ἄλλα δέ θ' ὕλη
 τηλεθάωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη.
 = ἐπιγιγνομένης ὥρης οἱ ὀπότερον ἐπιγίγνεται.

Analogous to this is the tendency noticeable in Homeric syntax to drop from a construction with the Relative to the simpler one with the Demonstrative; e. g.

Od. 2. 225 Μέντωρ, ὃς β' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος,
 καὶ οἱ ἰὼν . . ἐπέτρεπεν.

„ 9. 19 εἴμ' Ὀδυσσεὺς Λαερτιάδης ὃς πᾶσι δόλοισιν
 ἀνθρώποισι μέλῳ . . καὶ μευ κλέος οὐρανὸν ἵκει.

Il. 1. 79 ὃς μέγα πάντων
 Ἀργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.

This disconnected style of syntax is peculiarly favourable to the frequent use in Homer of

EPEXEGESIS*.

This 'appended explanation' is thus described by Schol. on Il. 22. 468
 ἐστὶ δὲ συνηθεὶς Ὀμήρῳ τὸ ὀφειλόμενον ἀπλῶς ἐρμηνεύεσθαι ἐν δυοῖ περὶ
 κοπαῖς ἐκφέρειν.

The simplest form of this is where one substantive explains or adds a closer definition to the preceding,

Od. 2. 420 οὔρον . . Ζέφυρον,

„ 6. 122 κοῦρῃαν ἀντὶ . . νυμφῶαν,

or when the constituent parts of a whole are expressed,

Od. 7. 114 δένδρεα . . ὄγχλαι . . βοιαί . . μηλῆαι,

„ 10. 5 παῖδες . . ἕξ θυγατέρες . . ἕξ υἱέες,

„ 12. 330 ἄγρην . . ἰχθῦς . . ὄρνιθας.

By a similar epexegetis we may explain the idiomatic use of ἄλλος.

Od. 1. 132 ἄλλων . . sc. μνηστήρων,

„ 5. 105 ἄλλων . . sc. τῶν ἀνδρῶν,

„ 10. 485 ἄλλων . . sc. ἐτέρων.

There is also a frequent epexegetis of pronouns,

Od. 1. 194 μιν . . . σὺν πατέρα,

„ 2. 307 ταῦτα . . νῆα, ἐρέτας.

Such an epexegetis may be corrective, where, in Attic Greek, we should find μὲν οὖν used,

Od. 3. 208 οὐ μοι . . πατρί τ' ἐμῷ καὶ ἐμοῖ,

where the latter clause is a more accurate statement than the former, unless we prefer here to explain μοι as an ethical dative. Occasionally, the epexegetic reference is grammatically irregular, as

Od. 1. 50 νῆσφ . . νῆσος δεινδρήεσσα.

We find an epexegetical use of the infinitive,

Od. 4. 197 τοῦτο νῦν καὶ γέρας οἶον . . κείρασθαι κόμην.

* See note on Od. 1. 1.

This infin. generally refers to a noun in the nom. or acc., but cp.

Od. 10. 431 τί κακῶν ἰμείρετε τούτων

Κίρκης ἐκ μέγαρον καταβήμεναι;

where the reference is to a noun in the genit. Thus restriction is not found when the combination of the definite article with the infin. has come thoroughly into use.

A participial sentence may serve as an epexegetis,

Il. 1. 473 ἰάσκοντο . . αἰδόντες, μέλποντες,

Od. 11. 582 ἄλγε' ἔχοντα . . ἑσταόν' ἐν λίμνῃ.

An adverb may be explained by an epexegetis,

Od. 4. 348 παρὲξ . . . παρακλιδόν,

„ 8. 279 καθύπερθε . . μελαθρόφιν,

„ 4. 312 δεῦρο . . . ἐς Λακεδαιμόνα,

and αὐτοῦ is constantly explained by some such addition, Od. 2. 317; 3. 397; 9. 194; 11. 187.

Sometimes one whole sentence is made to explain another, as

Od. 8. 402 ἐγὼ τὸν ξείνον ἀρέσσομαι . .

δώσω οἱ τόδ' ἄορ.

Cp. Od. 1. 241; 11. 314.

Sometimes again a single word may be explained by a periphrasis, following,

Od. 1. 1 πολύτροπον . . δε μάλα πολλὰ πλάγχθη.

Cp. Od. 1. 300; 2. 65; 3. 382; 9. 271.

The so-called σχῆμα καθ' ὅλον καὶ μέρος is a form of epexegetis, the μέρος being added to make a closer definition of the ὅλον: e. g.

Τρῶας τρόμοι ἔλλαβε γυνᾶ, κ.τ.λ.

MOODS.

Among the peculiarities of the use of Moods in Homer, the student will note with respect to the Conjunctive, that (1) it often stands absolutely, analogous in meaning to the future Indicative:

Il. 1. 262 ἴδωμαι, 7. 87 εἴησι, 24. 551 πάθησθα,

Od. 2. 333 ἀπόληται, 5. 299 γένηται.

Similar to this is the use of the Conjunctive to introduce the possible and likely, though not actual, circumstances of a simile, Od. 4. 337; 5. 328, 368.

(2) The Imperative use of the Conjunctive in Homer in 1st pers. sing. and plur. is always accompanied by ἀλλ' ἄγε . . ἄγετε . . δεῦτε, Od. 9. 37; 10. 44. Here should be noticed a usage which couples such a Conjunctive mood with a foregoing Imperative.

Il. 6. 340 ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύνω,

Od. 3. 18 ἀλλ' ἄγε νῦν ἰθὺς κίε . . εἶδομεν (Conj.).

This is really the earliest or paratactic stage of syntax which afterwards develops into the subordinated use with ὥς, ὅφρα, ὅπως. Cp. also Il. 22. 417, 450; 23. 71.

The Optative mood represents an action merely as a conception of the mind; for this reason, where we find it contrasted with the Conjunctive, it generally expresses a more distant contingency, while the Conjunctive is more analogous in usage to the Indicative future. The Optative may stand absolutely to express a possible result, as

Il. 23. 151 Πατρόκλῳ ἤρωι κόμην δάσσαιμι φέρεσθαι,

Od. 3. 231 βεῖα θεός γ' ἐθέλων, καὶ τηλύθευ ἀνδρα σώσσαι,

or in a negative sentence,

Od. 22. 462 μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἐλοίμην
τάων.

When such a possible realization is qualified by an additional clause, it is easy to see the transition to the use of the Optative as a conditional mood,

Il. 10. 246 τούτου γ' ἐσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο
ἄμφω νοστήσαιμεν

Od. 1. 265 τοῖς ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς·
πάντες κ' ὠκύμοροι τε γενοίετο πικρόγαμοί τε

THE USE OF *ἄν* AND *κεν*.

While the Attic poets employ only *ἄν* as the conditional particle, with indic., optat., infin., and partic. p., and with conjunct. only in combination with a relative pronoun or adverb, Homeric Greek uses both *ἄν* and *κε(ν)* with much fewer restrictions. The use of *ἄν* is more common in negative sentences than in affirmative in the proportion of 2:1. *Κε(ν)* is not unfrequently repeated in each element of a disjunctive sentence, as

Il. 20. 311 ἢ κέν μιν ἐρύσσειαι ἢ κεν ἐάσεις,

Il. 22. 253 ἔλοιμί κεν ἢ κεν ἀλοίην,

while *ἄν* is never so used. Similarly we find the double *κε(ν)* in Homer, as Od. 4. 733, and *ἄν κε* together, as Od. 5. 361; 6. 259; 9. 334, but never the double *ἄν*.

In Homeric Greek both *ἄν* and *κε(ν)* may be used with an independent conjunctive; *ἄν* is only so used occasionally, and then almost without exception in negative sentences, as

Il. 3. 54 οὐκ ἄν τοι χροίσμῃ κίθαρις.

The only exceptions to this negative use being Il. 1. 205; 12. 505; *κε(ν)* with the conjunctive is not uncommon, but is always found in affirmative sentences. Cp. Od. 1. 396; 10. 507; 17. 418; *κε(ν)* is also freely used with indicative future; cp. Il. 1. 139, 523; 3. 138; 4. 176, 8. 404; 9. 61, Od. 3. 80; 4. 80; 12. 346; 14. 99; 16. 297; but *ἄν* with the indicative future is only found three times, Il. 22. 49, 66, Od. 6. 221; for in Il. 9. 167 the *ἄν* belongs to the relative.

NOTES.

BOOK I.

N.B. The sections and numbers in thick type refer to the 'Homeric forms,' pp. 215 foll.

line 1. *ἔννεπε*, 'tell of.' Buttmann (Lexil. 123 foll.) takes *ἔννεπε* as a lengthened form of *ἔπιν*, through a step *ἔμπε*. It seems rather to be compounded of *ἐν* and *ἔπω*, i.e. *ἔπεω*, and the second *ν* represents the original digamma, § 2.

πολύτροπον = the man 'of many wanderings;' the word explained by the next clause *ὅς .. πλάγχθη*. So inf. v. 300 *πατροφονῆα, ὅς οἱ πατέρα κλυτὸν ἔκτα*. Cp. also Od. 2. 65, 66; 3. 383 and 9. 271. This 'appended explanation' is called in Gk. *ἐπεξηγησις*. Others render the word, 'clever,' 'of many devices or shifts,' cp. Od. 9. 19, 20.

l. 2 *πλάγχθη* = *ἐπλάγχθη*. The syllabic and temporal augments are dropped or retained at will in Homer; as *πλάγχθη .. ἔπερσεν*. Cp. § 16. 1.

l. 3. *νόον* = *mores*, as Horace translates it, Ep. 1. 2, 20; A. P. 141.

l. 4. *ὃ γὰρ*, generally used to make an emphatic reference back to the original nominative. Cp. Od. 2. 327; 4. 821. See on p. 126, a.

l. 5. *ἦν* from *ὅς*, *ἦ*, *δν* = *suus*. *ἀρνύμην*, 'trying to win.'

l. 6. *οὐδ' ὅς*, 'not even thus' = notwithstanding all his efforts; explained by *λέμενός περ*. For the *ῥῥ* in *ἐρρύσατο*, see § 16. 1.

l. 7. *αὐτῶν σφέτερον* = *suus ipsorum*.

l. 8. Join *κατ' ἑσθιον*. This separation of the preposition from a compound verb is called *Tmesis* (*τμήσις*, *τέμνω* = 'cutting').

l. 10. 'Of these things (from some point of them at least), tell us too.' *τῶν* (= the whole story of the wanderings) is the genit. after *εἰπέ*, as *εἰπέ πατρός*, Od. 11. 174. *ἀμύθεν γὰρ* [*ἀμύς* Doric for *τις*, cp. *οὐδ' αμοῦ* and *ἀμωσγέτω*] adds a qualification: the poet only asks to know some portion of the story. Cp. *ἐνθεν ἑλὼν*, Od. 8. 500, 'taking it up at that point.' *καὶ ἡμῖν* = 'even as thou hast told others,' or, perhaps, 'even as thou thyself knowest it.' The *ἐνθα* of v. 11 is, then, the point at which the Muse consents to begin; viz. the eighth year (Od. 7. 261) of the captivity of Odysseus in Calypso's isle, and the tenth after the sack of Troy.

l. 11. *αἰπὺν*, properly 'steep.' Death is regarded as a plunge down a precipice. Cp. Soph. O. T. 877 *ἀπότομον ὥρουσεν εἰς ἀνάγκαν*. Trans. generally 'violent.' Cp. the use of *praeceps* in Latin.

L. 13 *κεχηρμένον*. The perf. pass. of *χράσμαι* has in Epic the sense of 'yearning after'. Cp. *εὐνήs κεχηρμένος*, II. 19. 262.

L. 16. *ἐνιαυτός* is a year regarded as a series of seasons; *ἔτος*, as a date. 'But when the year came as the seasons revolved (*περιπ[ε]λομένων*, in which the Gods destined for him,' etc.

L. 18. *οὐδ' ἐνθα*, 'not even then (antith. to *ὅτε δῆ*) was he escaped from his trials and [safe] among his friends.' i.e. The time for his return was come, but there were still many ordeals to undergo, before he found himself safe in Ithaca. *πεφυγ.* with genit. implies escape from troubles in which one has been actually involved: with the accus. (cp. Od. 9. 455) it implies that one is spared them altogether. Others render less well, 'Not even there (sc. in Ithaca) was he safe from troubles even when among his friends,' alluding to the struggle with the suitors still in store.

L. 21. *πάρος*, used, like *πρὶν*, with infin.

L. 24. *δυσσομένου Ἰπερίονος*, here a local genit., as *Ἀργεος*, 'at Argos.' Od. 3. 251. For *δεδαίεται*, cp. § 17. 4; *δυσσομένου*, § 20. 3. For *ἀντιόων*, cp. §§ 18. 2; 19. 1.

L. 28. *τοῖσι*, 'for them.'

L. 29. *ἀμύμονος*, i.e. in point of birth or beauty, not of virtue.

L. 32. *αἰτιόωνται*, § 18. 2; *ἡμέων*, § 15. 1.

L. 33. *οἱ δὲ*, 'whereas they, even of their own selves, by their infatuation, have sorrow beyond the claims of fate.' Every man had a certain amount of suffering which he could not forego, but this minimum could be indefinitely increased by recklessness and folly; *σφῆσι*, § 15. 2.

L. 36. *νοστήσαντα*, 'slew Agamemnon on his return [from Troy], though well aware of an awful doom, since we told him beforehand.'

L. 38 *ἀργαίφοντην*. This epithet represents Hermes as the slayer of Argus the watchful guardian of Io. The word originally had some connection with the 'brightness of day,' *ἀργός-φαίνο* (the change from *φάντης* to *φόντης* being an Aeolic variation), and the latter story seeks to explain an epithet whose meaning had become unintelligible.

L. 39 *μνάσθαι* for *μνάσθαι*, § 18. 2.

L. 40. *τίσις Ἀτρείδου* = 'vengeance for Agamemnon.'

L. 41. *ἰμείρεται* for *ἰμείρηται*, conjunct., § 3. 4.

L. 44. *γλαυκῶπις*, 'with flashing eyes.' Cp. of Athene II. 1. 200 *δενὴ δέ οἱ ὄσσε φάανθεν*. Cp. *γλήνη*, *γλαῖξ*, *λάω* ('I see'). Others render 'grey-glittering;' cp. *γλαυκός* as epithet of the olive.

L. 46. *καὶ λίην*, 'Aye verily! *ἴθι* man lies low in befitting destruction; so perish too any one else!'

L. 50. *ὅθι τε*. Notice the Epic *τε*, used not as a copulative, but appended to pronouns, adverbs, and particles, adding a slight tinge of indefiniteness, by pointing rather to general cases than to a special instance. It is retained in Attic in *οἷός τε* = 'the sort of person to do so and so.'

1. 51. νῆσος, ἐστὶ being omitted, as in Od. 4. 606. But a similar anacoluthon occurs Il. 6. 396 θυγάτηρ Ἡετίωνος .. Ἡετίων δὲ ἐναίεν, κ.τ.λ.; ἐν here is adverbial = 'therein.'

1. 52. ὀλοόφρων. Atlas is called a being 'of baleful mind,' because of his deep knowledge. With ignorant nations a very clever man has something 'uncanny' about him. A wizard is only 'one who knows.' (Germ. *wissen*.)

1. 53. αὐτὸς, emphatic. ἀμφὶς ἔχουσι, 'keep asunder;' so ἀμφὶς ἔργει, Il. 13. 706. The name Ἀτλας (τλάω) signifies the 'upholder.'

1. 55. ἔδυρόμενον, to be taken predicatively with κατερύκει.

1. 58. καὶ καπνὸν, 'if it were but the smoke,' θανέαν, § 17. 5.

1. 59. οὐδέ νυ σοὶ περ, 'and *thy* heart even recks not of it.' οὐ νύ τ[οι], § 8.

1. 62. ὠδύσαο, only the first aor. and perf. pass. (cp. Od. 5. 423) used in Homer. The word contains a pun upon the name of Odysseus.

1. 63. νεφεληγερέτα, § 9. 3.

1. 64. σε .. ἔρκος. In Epic diction a personal accusative is often joined with an exegetic (see on v. 1) accusative of the part affected, τὸν δὲ σκότος ὅσσε καλυψεν. It is sometimes found in Attic, as ποῦ μ' ὑπεξάγεις πόδα, Eur. Hec. 812.

ἔρκος ὀδόντων = 'the fence formed by the teeth,' like πύργου ρῦμα, 'a defence in the shape of a tower.'

1. 66. δὲ περὶ μὲν, i. e. δὲ περὶ .. ἐστὶ βροτῶν νόον, 'who is beyond mortals in wit (so περίεσσι γυναικῶν, Od. 18. 248), and beyond all others (περὶ = περισσῶς) gave offerings.'

1. 70. Πολύφημον, assimilated in case to ὄν. For δοῦ cp. § 15. 5.

1. 71. Κυκλώεσσι, a local dat., 'among the C.' Cp. Πυλίοισι μεγ' ἔφοχα, Od. 15. 227.

1. 75. οὐ τι κατακτείνει, parenthetical; as we should say, 'without indeed slaying him.'

1. 76. ἡμεῖς οἶδε, 'we here,' in opposition to the absent Poseidon. Ἀθησι, § 17. 1.

1. 78. Join ἐριδαινέμεν (§ 17. 5) οἶος ἀντία πάντων, 'to contend alone against all,' viz. in despite of ἀθ. θεῶν.

1. 82. τοῦτο, sc. νοστήσαι Ὀδ.

1. 83. ὅνδε δόμενδε, 'to his home,' § 12. 2. (c)

1. 84. διάκτορος, 'guide,' from δάγω. Cp. Od. 11. 626. Buttmann refers the word to δίακω = διώκω, and renders 'the runner.'

1. 85. ὀτρύνομεν, i. e. ὀτρύνωμεν, § 3. 4.

1. 89. θέω, cp. §§ 3. 2 and 23. 1.

1. 90. καλέσαντα, attracted into construction of accusat. with infin. κομῶντας, from κομᾶω, § 18. 2.

1. 91. ἀπαπέμεν, § 17. 5, 'to tell out,' as inf. v. 373.

1. 92. ἀδινά, descriptive epithet, 'close-thronging.' εἰλίποδας expressed

the circling movement of the foot, which is brought round at each step, instead of being lifted fairly and set down again. Buttmann would render 'heavy tramping.' But 'roll' is the primary notion of root ειλ- or ειλ-. ἔλικας has its meaning decided by *περάσσειν ἑλικτάς*, Hymn. Herm. 192.

l. 95. ἔχρησι, cp. Il. 17. 143 ἢ σ' αὐτῶς κλέος ἐσθλὸν ἔχει.

l. 97. ὕγρη, a femin. adject. used substantively, as *ζεφυρίη*, Od. 7. 119; *ἰση*, Od. 9. 42.

l. 100. δάμνησι, from *φομα δάμνημι*.

l. 101. τοῖσιν τε κοτέσσεται, i. e. *κοτέσεται*, §§ 8. 4 and 8. 2 = *quibus-cumque irata fuerit*. The lines 97-100 were rejected by the Alexandrian critics as an interpolation from Il. 10. 135 and 5. 746 foll. Athene does not go to Ithaca in the character of a war-goddess.

l. 110. οἱ μὲν takes up *πήρυκε*, and οἱ δ' αὐτὰ refers to *θεράποντες*.

l. 112. πρότιθεν = *προ[ε]τιθεσαν*, § 22. 1; 'set them in the front of the seats,' cp. Od. 10. 354. *δατεῦντο*, § 4. 1.

l. 114. τετίημαι-μένοι and *τετιήω* (Il. 9. 30) are the only forms in use of a root TIE.

l. 116. μνηστήρων τῶν μὲν. The demonstrative rarely follows the noun unless a relative clause succeeds, as Od. 2. 119; 10. 74. Here it strengthens the antithesis to *τιμὴν δ' αὐτός*. *σκεδασιν θέλη* = *σκεδάσκει*.

l. 120. ἐφιστάμεν, § 23. 1.

l. 122. Join *ἔπεά μιν προσηΐδα* as *αἶψα δ' ἄρ' Εὐμαιον ἔπεα πτερόεντα προσηΐδα*, Od. 17. 543, the verb being used with a double accusative.

l. 124. πασσάμενος (*πατέομαι*), § 19. 1 With *δῖττό σε χρή*, cp. Od. 4. 463 = *cujus rei tibi opus sit*.

l. 125. ἢ δ' ἔσπετο II. A. In Epic diction a clause often begins, as here, with the article, and the noun follows later by a sort of apposition. 'She, i. e. Pallas Athene.' See p. 226.

l. 130. εἶσα, aor.; *εἶσον*, imperat. A defective verb from a present **Εἶλ*. Join *ὑπο-πετάσσας*, § 19. 1 That *λίτρα* is accus. sing. from a masc. nom. *λίς* seems settled by the dat. *λίτῃ*, Il. 18. 352; others take it as accus. plur. from an old nom. *λί* = *λίσσος*, *λεῖος*, 'smooth,' i. e. not embroidered. In any case the epithets *καλὸν δαιδ.* will be referred back to *θρόνον* (cp. Od. 10. 314, 366), the words *ὑπὸ .. πετάσσας* being parenthetical. 'And below (*ὑπὸ*, adverbial) was a stool for the feet.' The *κλισμὸς* is a low easy chair with a back: the *θρόνος* had none.

l. 132. πᾶρ δὲ (§ 7), 'and beside it,' adverbial.

ἔκτοθεν ἄλλων μνηστήρων. This use is explained by taking *μνηστ* as the exegesis of *ἄλλων*, 'apart from the others,' sc. the suitors. So Soph. Aj 516 *ἄλλη μοῖρα* = 'something else,' i. e. fate. Phil. 38 *ἄλλα βίαια* = 'other things,' viz. rags. Cp. Livy 4. 41. 8 *plaustra jumentorum alia*. See p. 228.

l. 134. *δδήσαι*, 'should feel a loathing at,' properly the loathing that

comes from satiety. *ἄδην*, = Lat. *sa-tur, sa-tis*. *ὑπερφύαλος*, from *ὑπερφυής* = 'over-grown,' i. e. over-weening; for *φν* changing to *φι*, cp. *φύτον* with *φῖτυ*.

l. 136. Join *προχόφ φέρουσα*. *ἐπέχευε*, sc. over their hands, above the basin. *νίψασθαι*, 'to wash withal.'

l. 138. *παρὰ ἐτάνυσσε*, 'drew to their side.'

l. 140. *ἐπιθείσα*, 'having laid on [the board] many cates, lavishing from her stores.'

l. 141. *κρειῶν*, § 3. 2.

l. 143. Join *αὐτοῖσιν οἰνοχοεύων*.

l. 147. *παρενήνεον*, imperf. from unused form *νηνέω*, reduplicated from *νέω* = 'to heap.'

l. 148. *ἐπι-στέφ-εσθαι*, Lat. *stip-are* = 'to fill brim-full of drink.' Cp. Od. 2. 431. Virgil's *vina coronant*, means to wreath the bowl with flowers. (Aen. 1. 724; 3. 525.)

l. 150. *ἐξ .. ἔντο*, from *ἐξίεσθαι*, to dismiss from one's self.

l. 152. *ἀναθήματα* = 'appendages,' i. e. accompaniments. The notion of 'ornaments' is later.

l. 155. *ἀνεβάλλετο*, 'struck up' the prelude.

l. 160. *ρεῖα*, 'lightly.' *νήποινον* = 'without payment.'

l. 163. *ἰδοῖατο*, *ἀρησαῖατο*, § 17. 4.

l. 164. With the double comparative, of two qualities contrasted in the same object, (the latter comparative being assimilated to the former), cp. Hdt. 3. 65 *ἐποίησα ταχύτερα ἢ σοφώτερα*. Lat. *libentius quam verius*, Cic. pro Mil. 29.

l. 167. *εἰ πέρ τις*, 'even supposing any one should declare.' *φῆσι*, the conjunct. of an imaginary case.

l. 170. *τίς πόθεν*; two questions fused into one. At *ὀπποίης* appears an *indirect* question after *κατάλεξον*, the *direct* is resumed at *πῶς*.

l. 172. *εὐχετόωντο*, *εὐχετάομαι*, § 18. 2.

l. 173. *πεζόν*. Notice the *naïveté* of this remark in the mouth of an islander.

l. 175. The general interrogative particle is *ἦ*, but the rule of the early grammarians was to write in a double question (where Attic would have used *πότερον* .. *ἦ*) *ἦ* or *ἦέ* in the first clause, and, in the second, *ἦ* or *ἦε*. (See La Roche, Hom. Textkrit., s. v.)

πατρώϊος, 'ancestral.'

l. 176. *ἴσαν*, § 23. 3. So *ἴη χόρον*, Od. 18. 194.

l. 177. *ἄλλοι*, i. e. strangers.

l. 182. *ὣδε* = 'as you see,' 'thus;' never in Homer = *here*.

l. 183. *πλέων*, one syllable, § 4. 3.

l. 184. *Τεμέση*, in Cyprus, the great storehouse for copper (*cuprum* = *aes Cyprium*).

l. 185. *ἦδε* = 'yonder;' he points as he speaks.

l. 185. ἐπ' ἀγροῦ refers to the 'cultivated land,' as opposed to the city. πόλιος, § 11. 5.

l. 190. ἔρχεσθ[αι], § 8.

l. 191. παρτιθεῖ = παρατίθησι, §§ 7 and 23. 1. Join κατα-λάβησι. Trans. 'crawling along the slope (γουνὸς from γόνυ) of his vineyard plot.'

l. 193. ἀλωή, properly 'a threshing floor,' stands for any plot of smoothed land. In Il. 9. 579 οὐλόπεδον stands as substantive.

l. 195. βλάπτουσι κελ., 'bar him from his homeward voyage.' Cp. Od. 4. 380. βλαβ-εῖν seems connected with λαβ-εῖν.

l. 199. ἐρυκανόωσι, from ἐρυκανάω, § 18. 2.

l. 201. τελείεσθαι, fut., § 19. 1.

l. 204. ἔχησι, sc. αὐτὸν, δέσματα is the subject of the verb.

l. 207. τάσος = τήλικος, 'grown so big.'

l. 209. θάμα τοῖον, like our familiar 'ever so often.' This addition of τοῖον gives an emphasis which was probably marked by some expressive gesture. Cp. σιγῇ τοῖον, i.e. with finger on lip. Od. 4. 776, see also Od. 3. 321, and 11. 135.

l. 210. ἀναβήμεναι ἐς, 'embarked for;' ἔβαν = ἔβησαν.

l. 213. πεπνυμένος. Irregular perf. part. from πνέω. Lit 'having the breath of life' (Od. 10. 495), and thence = 'intelligent.' Cp. the Lat. *anima* and *animus*.

l. 216. γόνον = γονήν, 'parentage.'

l. 217. τευ = τινος, § 15. 3.

l. 218. ἔτετμε, i.e. ἔτετ[ε]με, redupl. second aor. (§ 18. 2) from unused pres. τέμω.

l. 220. τοῦ μέ φασι ἐκγενέσθαι = *nunc vero, qui infelicissimus est dominum, ejus me filium dicunt esse*.

l. 221. νώνυμνον ὀπίσσω, 'inglorious for the time to come.' We speak of 'looking forward' to the future. To Homer it appeared as the unseen things coming up behind us. Cp. ἐμπροσθεν in the sense of 'the past.' Plat. Phaedr. 277 D.

l. 223. τοῖον ἐγείνατο, (§ 19. 3). Cp. Virg. Aen. 1. 609 *Qui te talem genuere parentes*.

l. 225. ἐπ[έ]λετο, (πέλομαι,) the aorist, where our idiom uses the present. Cp. *Tempus erat*, Hor. Od. 1. 37. 4. τίπτε [i.e. (κατὰ) τί ποτε,] δέ σε χρεώ; literally, *quam de re opus te habet?* With χρεώ supply γίγνεται as Od. 4. 634, or ἴκει, as Od. 2. 28. The sense is, 'What do you want with this sort of thing?'

l. 226. εἰλαπίν | η. ἡ γὰ | μος, § 4. 4. τάδε, 'this that I see.'

l. 227. ὥς τέ μοι, 'since with insolent behaviour these men seem to me to be arrogantly feasting.' Cp. Od. 3. 246. Others render, 'how insolently!'

l. 229. δε τις, 'who might chance to come among them with his senses about him.'

l. 232. *μᾶλλον*, 'was like to be,' or, as *we* say, 'to have been.' Cp. *μέλλειν* 'ἀκούμεν', Od. 4. 94, 181. The Schol. interprets it by *ᾤφειλεν*, *debut*.

l. 234. *ἰβόλοντο*, for *ἰβουλ.*, as *ἀελλοπῶς*, for *ἀελλοπούς*, Il. 8. 409. *μητιόωντες*, § 18. 2.

l. 235. *περὶ πάντων*, *prae caeteris*, i. e. He has been lost to our sight, under sadder circumstances than any other man; not merely removed by death.

l. 238. *ἐν χερσὶ*, 'in the arms.'

l. 239. *τῷ*, 'in that case,' taking up *δάμη*.

l. 241. *ἄρπυιαι*, = 'the snatchers,' a personification of storm-winds. Cp. Od. 20. 66, 77, where the same thought is expressed by *ἀνέλοντο θυελλαι*. The Harpyies of Virg. Aen. 3. 210 are a later creation.

l. 242. *οἶχετ[αι]*, § 8.

l. 246. Ithaca, Samè [Cephalonia], and Zacynthus (Il. 2. 631), formed the kingdom over which Odysseus ruled; but it did not include Dulichium (*ibid.* 625), which is supposed to have been one of the Echinades, perhaps afterwards joined to the mainland by the deposit of the Achelous.

l. 249. *τελευτήν ποιῆσαι*, sc. by choosing a husband.

l. 251. *τάχα*, in Homer always = 'quickly;' never = 'perhaps.'

Joia καὶ ἐμ' αὐτόν.

l. 253. *πολλὸν*, § 13. 5.

l. 254. *ὃ κε χεῖρας ἰφείη*, *qui manus inferat*.

l. 255. *εἰ γάρ*. This combination = *utinam*; it is resumed by the simple optative in v. 265, but it also introduces a protasis, to which *πάντες κε* gives the apodosis (v. 266). The use of the Latin *si* is similar.

l. 259. *Ἐφύρης*. There are several places of this name. The choice here lies between the Thesprotian and Elean Ephyra.

l. 261. *ὄφρα οἱ εἴη*, 'that he might have it, to smear his arrows withal.' Cp. Od. 9. 248.

l. 264. *φιλίεσκε*, § 17. 6.

l. 267. *ἐν γούνασι*. This phrase seems to be interpreted by the expressions *γουνάζομαι*, *τὰ σὰ γούναθ' ἱκάνω*, Od. 3. 92 and 11. 68. Cp. also Il. 6. 303, where the votive robe is laid upon Athena's knees.

l. 268. *ἀποτίσεται*. Indic. fut. with *κε*, as in Il. 1. 175 *οἳ κέ με τιμήσουσι*.

l. 270. *ὅππως*, (§ 8. 2), trans. 'how thou wilt expel.'

l. 271. *εἰ δ' ἄγε*. Generally interpreted as an ellipse for *εἰ δὲ [βούλει] ἄγε*. But *εἰ* may be an exclamation, like Latin *ei*.

l. 273. *πέφραδε*, (*φράζω*), imperat., § 16. 2.

l. 275. *μητέρα* . . . *ἄψ' ἴτω*, an anacoluthon. The sentence would rightly have run, *μητέρα δὲ [ἄνωχθε] ἄψ' ἰέναι*.

l. 277. *οἱ δέ*, i. e. the father and other members of the family. *ἐπεὶ*

παῖδος = 'along with.' ἐπὶ with genit., when used with verbs of motion, means, literally, 'taking the direction of,' as Od. 3. 171.

l. 280. ἄρσας, ὄρω, § 19. 2.

l. 283. κλέος, 'news,' got by hearsay. Cp. Il. 2. 486 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν.

l. 286. δὲ γάρ, (demonstr.), 'for he came back last.'

l. 288. τρυχόμενός περ, sc. by the suitors of his mother.

l. 291. χεῦναι, (χέω, § 19. 3), κτερεῖναι, δοῦναι, φραζεσθαι, are all infinit. for imperat. ἐπὶ = 'besides.'

l. 297. νηπιῶας. The nom. νηπίη is lengthened to νηπιέη (§ 3. 5), cp. Il. 9. 491; and analogously the acc. νηπιῶας to νηπιῶας, as αἰτιάσθαι to αἰτιάσθαι, Il. 10. 120. 'You ought not to practise childishness, since you are no longer of the age for it.' Homer uses plurals where in later Greek we find an abstract noun. Cp. Od. 2. 346; 5. 250.

l. 298. ἦ οὐκ, § 4. 3.

l. 299. ἐπ' ἀνθρώπους, 'spreading over.' πατροφονίᾳ, ὃ οἱ π. κ. ἔκτα. See on Od. 1. 1, and p. 228

l. 302. ἔσσ[ο], § 23. 4.

l. 310. τεταρπόμενος, (τέρπω), § 18. 2.

l. 313. οἶα, sc. κειμήλια. διδοῦσι, § 23. 1.

l. 315. ἀλλαιόμενόν περ, 'very eager.' περ here intensive and not concessive.

l. 317. δόμεναι, see on sup. v. 291.

l. 318. καὶ μάλα καλὸν ἔλδν, i.e. 'taking it out from among your treasures, (not = 'choosing'), and it will be worth a return-present to you,' i.e. when you visit me, I will give you as good an one

l. 320. ἀνοπαῖα. The meaning and accentuation of this word are altogether uncertain. It is interpreted, (1) 'upwards' (cp. Anopaea, as name of mountain pass, Hdt. 7. 216); (2) 'the anopaia,' a sort of sea-eagle; (3) 'up the smoke-vent;' ὀπή, (query if ἀν' ὀπια?), and (4) 'unseen,' (ἀ + ὀπ-απα). The choice seems to lie between (1) and (2).

l. 326. εἶατ [ο], § 24. 7.

l. 328. ὑπερωϊόθεν (ὑπερωϊόν) § 12. 2 (b).

l. 330. κατεβήσεται, § 20. 3.

l. 337. πολλὰ γάρ. The clause containing the reasons of her action is thrown first. Cp. Od. 10. 174, 190. οἶδας, § 23. 8.

l. 338. κλείουσι, § 3. 2.

l. 343. μεμνημένη, 'calling it to mind.' The particp. stands free from the construction, (as in Od. 4. 151), and ἀνδρὸς depends on πεφολήν, 'the person, I mean, of a man who,' etc. Cp. sup. v. 161 and Od. 11. 549. The phrase Ἐλλάς καὶ μέσον Ἄργος is a sort of familiar saying like 'from Dan to Beersheba,' and signifies the whole of Greece. Hellas, properly a district in Thessaly, is extended to signify all extra-

Peloponnesian Greece, and μέσον Ἄργος (sc. Ἀχαιῶν), the kingdom of Agamemnon, is taken to include the whole of the Peloponnese.

l. 347. οὐ νό τ[οι], § 8, 'are not the cause,' sc. of your sorrow.

l. 349. ἀλφειστής, generally interpreted 'enterprising,' 'gain-getting,' from ἀλφάνω, is also explained as 'corn-eating,' from ἀλφι-έδειν. Cp. σιτοφάγος, Od. 9. 191; 8. 122. ἐκάστω, is in apposition with ἀνδράσιν.

l. 356. οἶκον here, and οἰκόνδε (§ 12. 2), v. 360 = θαλαμον.

l. 359. τοῦ resumes the ἐμοί, 'to this person (sc. to me) belongs.' The lines 356-359 were rejected by the Alexandrian critics as an interpolation from Hector's interview with his wife, Il 6 990.

l. 365. σκιδόντα, probably because the only light came through the door when opened; or through the smoke-vent.

l. 366. Join παρακληθῆναι [αὐτῇ ἐν] λεχέεσσι.

l. 370. τόδε καλόν, 'this is a fine thing,' viz. ἀκούμεν ἀοιδῶν. Cp. sup. v. 82, inf. v. 376.

l. 374. ἐξίεναι, infin. explaining and in apposition with μῦθον.

l. 375. ὑμᾶ, § 15. 2. ἀμειβόμενοι κ οἶκ., 'changing about from house to house,' i. e. the guest of to-day is the host of to-morrow, and so on.

l. 377. νήποινον, v. 380 νήποινοι, 'without recompence;' in first case = without paying; in second = unavenged.

l. 378. ἐπιβόσσομαι, § 4. 2.

l. 379. δῶσι, § 23. 1. παλίνντα ἔργα, 'acts of requital.'

l. 381. ἐμφύντες χεῖλεσι ὀδᾶξ, 'fastening on (lit. 'growing on') their lips with set teeth.' Ὀ-δαξ, δάκ-ν-ω = Lat. *mordeus*.

l. 382. ὅ, 'in that;' *propter id quod* = ὅτι.

ll. 385-389. Antinous and Eurymachus preserve their characteristics throughout; the insolent scoffer, and the smooth man of false professions.

l. 387. πατρίων, 'thine ancestral right.'

l. 391. τοῦτο κάκιστον Telem. pretends to believe that Antinous must have thought it a bad thing to come to the throne, since he hopes Telem. may be spared that burden. The subject to βασιλεύμεν is not expressed, but it is implied by the οἱ that follows. δῶ = δῶμα.

l. 394. βασιλῆες, 'chieftains.'

l. 396. κεν ἔχῃσι, 'may have this' = Attic opt. with ἄν. Cp. Od. 4. 692; 10. 507.

l. 400. Cp. v. 267.

l. 403. βέληφι, § 12. 1.

l. 404. ἀπορῥασει σε κτήματα, double accusative on the analogy of the construction with ἀφαιρεῖσθαι.

ναιετώσης (not ναιετώσης, § 18. 2), 'existing,' properly 'dwelling,' as if the lands stood for their inhabitants. So Soph. Aj. 595

ὦ κλεινὰ Σαλαμίς σὺ μὲν ποῦ
ναῖς ἀλίπλακτος εὐδαιμων.

1. 406. ὀππόθεν, indirect question after ἐρέσθαι, ποίης and ποῦ direct.
 1. 409. Trans. 'Or comes he thus, desiring his own business [done]?' τόδ' ἰκάνει; lit. 'comes he thus coming?' = τήνδ' ἄφειν ἀφικνεῖται; cp. Od. 5. 215.
 1. 411. γινώμενοι, 'for us to know him;' and he need not have been so shy, οὐ γάρ τι κακῶ, κ.τ.λ.
 1. 414. εἰ ποθεν ἔλθοι, sc. ἀγγελίῃ; others make πατήρ ἐμὸς the nom.
 1. 417. The nom. to the sentence is οὗτος, 'this man.'
 1. 420. ἀθανάτην, § 13. 2.
 11. 422, 423. Join ἐπ-ελθεῖν, ἐπ-ῆλθεν.
 1. 424. κακχείοντες, §§ 7 and 23. 6.
 1. 425. αὐλῆς, local gen., as Ἄργεος, Od. 3. 251. Others make it depend on ὄθι, like ἄλλοθι γαίης, Od. 2. 131.
 1. 428. κέδνα ἰδυῖα (i. e. *φιδυῖα*, § 2), 'with trusty heart.' This use of οἶδα is common, to denote character; e. g. ἀθεμίστια, ὀλοφάτια, αἴσιμα, εἰδῶς. The fem. of particip. εἰδῶς has the shortened vowel, as τεθηλῶς, τεθαλυῖα.
 1. 433. χόλον δέ, where one would expect χόλον γάρ. The connection of clauses in Homer is often marked only by their thus being put side by side (co-ordinated) instead of being made dependent on one another (subordinated). See p. 227.
 1. 436. ὦξεν, (οῖγω), Attic form ὦξα.
 1. 439. ἀσκήσασα, 'smoothed.' τρητὸς, not bored with holes to carry the ropes that supported the bedding, but bored with holes in order to be bolted together.
 1. 441. Trans. 'She pulled the door to with the silver hook, and drew home the bolt by its strap.' The κληῖς here is a *bar* on the inner side of the door. There was a hole in the door, through which passed a strap fixed to the bar. When you had left the room, and shut the door after you, the next thing was to pull the loose end of the strap which hung outside the door, and this drew the bolt across the door into a socket made to receive it in the jamb (σταθμός). The bar could be lifted again from the outside by passing through the strap-hole a hook or key (also called κληῖς). See Od. 21. 47 foll.

BOOK II.

1. 2. εὐνήφιν, § 12. 1.
 1. 3. ἐσσάμενος, § 19. 1 (*ἐννυμι*). Join περι[έ]θετ[ο].
 1. 5. ἀντην, literally, 'if looked at face to face' = 'in presence.'
 1. 7. ἀγορή, see on Od. 3. 127.
 1. 9. ἤγερθεν, § 22. 1; ὁμηγερον. ἐγένοντ. expresses the completed result of ἤγερθεν.
 1. 11. κύνες, cp. Virg. Aen. 8. 461. ἀργός, in its original meaning = 'white and glistening,' gets the sense of swift through the notion of quick glancing movement. Cp. αἰόλος and Lat. *micare*, *coruscare*.

- l. 13. *θηεῦντο*, § 4. 1; from an Epic form *θηέομαι* for *θεάομαι*.
- l. 14. *γέροντες*, the head men of the noblest families, generally the immediate advisers of the king. The notion of *age* is not necessarily retained in the word, any more than in *senatus* ('senex') or in our *alderman*.
- l. 17. *καὶ γὰρ* seems to be the explanation of *ὅς δ' ἤ γήρ᾽ κυφὸς ἔην*, which was natural enough if, twenty years ago, he had a son old enough to carry arms at the siege of Troy.
- l. 20. *πύματον δὲ*, 'and dressed him last for supper.' '*Sociorum Ulysses ultimus ille fuit quem devoravit Cyclops*,' Bothe. Cyclops had threatened *Οὐτις ἐγὼ πύματον ἔδομαι*, but *Οὐτις* had anticipated that by blinding him, *Od.* 9. 344, 360.
- l. 21. *οἱ* = 'for him.'
- l. 22. *ἔργα*, *opera rustica*, which usage appears in the title of Hesiod's poem, '*Ἔργα καὶ Ἡμέραι*.'
- l. 23. *οὐδ' ὥς*, 'notwithstanding,' i. e. though he had three sons left.
- l. 24. *τοῦ δακρυχέων*, 'shedding tears for him.' So *διδύρεσθαι* with genit., *Od.* 4. 104.
- l. 26. *θώκος* (Epic for *θῶκος*), is here equivalent to the *βουλή* of the elders, *Od.* 3. 127.
- l. 28. *ᾧδε*. See on *Od.* 1. 152. *χρεῖῶ ἔκει*, cp. *Od.* 1. 342.
- l. 29. Join *τίνα νεῶν ἀνδρῶν*, κ.τ.λ. *ἧ οἱ = ἧ ἐκείνων οἱ*.
- l. 30. *στρατοῦ* seems naturally to refer to any invading host. But the Schol. interprets it of the army returning from Troy.
- l. 31. *ἦν χ' ἡμῖν*. *χ'*, i. e. *κε*, 'which he might tell us of, when he had been the first to hear of it.'
- l. 33. *ὀνήμενος*, 'favoured by heaven,' an aoristic participle, used adjectively (*ὀνίνημι*), properly expresses the condition of one on whom the blessing (*ὄναιος*) has been fulfilled; as *οὐλόμενος* is one for whom the curse (*ὄλοιος*) has worked.
- l. 35. The *φήμη*, or 'lucky omen,' consisted in the *unconscious* blessing pronounced on Telemachus; for Aegyptius did not know who had called the assembly. For a similar *opportune vox emissa*, cp. *Livy* 5. 55.
- l. 36. *ἔτι δ' ἡν*, the *ι* lengthened before *δ'*, § 2, the original form of *δ' ἡν* is *διφαν*; (cp. Lat. *diu* and *dies*) properly = 'a whole day long.'
- l. 39. Join *γέροντα προσέειπ*. Trans. *καθαπτόμενος* 'accosting him.'
- l. 43. *εἴπω*. In the corresponding passage, sup. v. 31, the optative occurs. Perhaps Telemachus changes it to a conjunctive, as implying that he 'really will' give every information which he happens to be the first to hear.
- l. 45. *ὅς*, 'inasmuch as,' cp. *Od.* 1. 382. Others translate, 'which has fallen upon my house [in the shape of] mischief.'

l. 46 δῶδ', in apposition to κακῶν, 'that is to say, two sorts of things.' The simplest way is to read κακῶ, with Aristophanes.

ἡμῖν τοῖσδεσσι, 'you here.' This and τοῖσδεσι are the usual Homeric forms of τοῖσδε. The Epic dative termination seems to have been appended to the already inflected case, i. e. τοῖσδε -σσι.

l. 49. Join ἀπ-ολέσσας.

l. 50. μοι, *dativus eihius*. ἐπέχραον, 'beset.'

l. 53. Icarus was said to be then living in Samé (Cephalonia).

l. 54. δοίη δ'. The sentence in full would run, δοίη δὲ αὐτὴν ταύτῃ φ' κε ἐθέλοι δοῦναι, καὶ ὅς οἱ [sc. Ἰκαρίῳ] κεχαρισμένοις ἔλθοι. Cp. inf v 113.

l. 55. εἰς ἡμέτερον, sc. δῶμα. Most MSS. read εἰς ἡμετέρου, which may have been an inaccurate idiom formed on a false analogy from εἰς Αἴδοι, εἰς Αἰγύπτιοι, such phrases making it seem as if the preposition was properly followed by a genitive.

l. 58 τὰ δὲ πολλὰ κατ. 'And these things are wasted largely.' Cp. Od. 5. 323. ἔπ' = ἔπεστι.

l. 59. ἔσκεν, § 29. 4.

l. 60. τοῖσι ἀμυνέμεν, 'such men (as he was) to ward off mischief,' cp. ὅσσον ἐρυσθαι, Od. 5. 483. ἔπειτα, 'thereupon (sc. if we made the effort) we should prove but sorry folk and unskilled in defence.'

l. 63. Trans. 'For deeds have been wrought no longer endurable (ἀν[α]σχέτῃ), and no longer decent is the ruin of my house.' Hospitality can put up with a great deal, but there is an end to even the most lavish generosity.

l. 64 νεμεσσή. αἰδέσθ., imperatives. The words οἱ περιναϊετᾶνσι form the epexegetis of περικτίονας. So Il. 9. 123 ἵππους ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντα.

l. 67. Join μεταστρέψ. ἔργα, 'bring back your deeds upon your own heads.'

l. 68. λίσσομαι with gen., as γονάζομαι, Od. 11. 66. More common with the addition of πρός.

l. 70. He addresses the whole body of the Ithacensians in contrast to the suitors: 'Let be, my friends, and suffer me to pine with melancholy grief all alone [he would not have his sorrow for his father disturbed by the tumult of the suitors]: unless perchance my father, Odysseus the good, did spitefully work woes to the Achaeans, by way of requiting me for which ye are spitefully working me woe, by encouraging these suitors. But for my interests it were better that *you* should be the men to eat my store and stock. If *you* should eat it, there would soon be recompence made, for we would address you with our claim throughout the city, asking back our substance, till everything had been restored. But as it is, you are laying incurable anguish on my heart.' i. e. The Ithacensians by taking the part of these suitors who came from distant

homes were robbing Telemachus of his chance of recovering his losses. He might claim damages from the Ithacensians, he could not from the suitors.

l. 80. Join ποτί-βάλε = προσέβαλε.

l. 81. ἀναπρήσας. πρήθειν, an onomatopoeia, is generally used of the rush and roar of flame, but is transferred to the sounds of streams and winds.

l. 82. ἀκὴν, adverb, of the form of a femin. accus., prop ἀκάαν (ἄκαος) from ἀ-χάω = *biscere*.

l. 86. Trans. 'and would fain attach blame to us also.'

l. 88. περὶ .. οἶδεν, 'knows beyond all others.'

l. 89 τάχα δ' εἶσι τέταρτον, 'the fourth is fast passing away;' cp. inf v. 107. So ἰέναι, of departure, inf. v. 367.

l. 93. δόλον ἄλλον, i.e. 'besides' the constant false promises.

l. 94. στήσασθαι ἱστὸν is, properly, to 'erect the loom itself.' Here it is to 'set up a large web,' or rather to set up the *warp*, i.e. the vertical threads, which hung from the ζύγον or top piece of the frame of the loom. The weaver when at work threw the shuttle (κερκὶς, Od. 5. 62) through the threads of the warp, and then had to cross over to the other side, to pick up the shuttle and send it back. This walking across was technically called ἐποίχεσθαι, Od. 5. 62.

l. 96. ἐμοί, the possessive pronoun, as in Od. 3. 325, 475.

l. 97. Join ἐπειγόμεναι τὸν εἰ γ., 'though eager for.'

l. 99. εἰς ὅτε κεν, as we say, 'against the time when.'

l. 100. τανηλεγής, 'the outstretcher,' a picturesque epithet, alluding to the body 'streaked' for burial, from ταν-αὖς .. λέγω, root AEX, 'to lie.'

l. 102. κῆται, § 28. 6.

l. 104. ἐνθα καί, 'so then she would weave.' καί = she *really* did, as she said she would.

l. 105. ἀλλύεσκε, §§ 7 and 17. 6. παραθεῖτο, 'when she had set at her side.' Optative of repeated action after a historic tense; cp. Od. 4. 222.

l. 108. καὶ τότε δῆ. A common formula for the introduction of the apodosis.

l. 110. τὸ μὲν, sc. φᾶρος.

l. 113. i.e. γαμέεσθαι τούτῳ ᾧ τινι πατήρ γαμέεσθαι κελεύει καὶ δε ἀνδάνει αὐτῇ. See on sup. v. 54.

l. 115. The apodosis τοῖ δ' ἔτι is forgotten in the long parenthesis which follows; but it ultimately comes, though changed in form, in v. 123.

l. 117. ἐπίστασθαι .. κέρδεα .. φρένας stand as three accusatives, descriptive of the gifts εἰ οἱ δῶκεν Ἀθήνη.

l. 118. τιν' ἀκούομεν, sc. ἐπίστασθαι or νοῆσαι. 'Such as we have never heard that any of the dames of old [knew], of those who,' etc. We should expect εὐπλοκαμίδων Ἀ., but these words are attracted into

the case of the relative. For Tyro and Alcmene, see on Od. 11. 235, 266. Mycene was a daughter of Inachus.

L. 121. The full phrase would be *νοήματα ὁμοῖα νοήμασι Πηνελοπείης*. For a similar brachylogy, see Od. 4. 279, and cp. *κόμαι Χαρίτεσσιν ὁμοῖαι*, 'hair like the [hair of the] Graces,' Il. 17. 51.

L. 125. *τιθείσι*, § 23. 1.

L. 126. *ποιεῖτ[αι]*, § 6.

L. 128. *Ἀχαιῶν*, genit. after *φ*; cp. Od. 5. 448.

L. 131. *πατήρ δ' ἑμός*, 'and my father is in some other part of the world, whether he be alive or dead.' For the *ῥ*, see on Od. 1. 175; the conjunction is omitted with the first clause, as in Od. 4. 110, 837.

L. 132. *ἀποτίναυν*, sc. 'the amount of dowry which Penelope originally brought with her to the family of Odysseus.'

L. 134. *ἐκ γὰρ τοῦ*, 'for from him, her father.'

L. 135. *ἀρήσεται*, § 6.

L. 137. *μῦθον*, sc. 'the order to depart.'

Il. 139-145 = Od. 1. 374-380.

L. 148. *ἕως μὲν βῶ*, 'for a while,' generally expressed by *τέως*. *ἕως* one syllable, § 4. 3.

L. 151. *πολλά*. Several good MSS. read *πυκνά*, 'with rapid beats.'

L. 152. *ἐς δ' ἰδέτην*, 'And they glared down on the heads of all, and their look boded death. And having torn each other round cheek and throat,' etc., *ἀμφὶ* being retracted to the first clause. This usage is very rare in Homer. So perhaps *ἀμφὶ* may be taken as an adverb, 'all around,' and the accusatives be directly governed by *δρῦν*.

L. 154. *δεξιῶ*, sc. Eastward, the observer faced the North; cp. Il. 12. 239.

L. 156. *ἔμελλον*, by Attic rule *ἔμελλε*.

L. 158. *δμηλικίην* = *δμήλικας*, 'his peers.' *ἐκέκαστο* from *καίννμαι*. For the infin. *γινῶναι* introducing the points of excellence, cp. *ἀριστεύεσκε μάχεσθαι*, Il. 6. 460, Od. 5. 170.

L. 162. *εἶρω*, a present tense, found only in Odyssey = *disco*.

L. 166. *πολλέσιν*, § 13. 5. 'He will prove a curse to many besides of us who dwell,' etc. Cp. *κακὸν πάντεσσι γενοίμην*, Od. 16. 103.

L. 167. *εὐδείλοσ*, see Od. 9. 21.

L. 168. *καταπαύσομεν*, conjunct., § 3. 4, 'to check,' sc. *the suitors*, taken up in the following *αὐτοί*.

L. 171. *τελευτηθῆναι*, cp. inf. v. 280, 'will be accomplished.' The sense of futurity being transferred from the *φημι* = 'I foretell,' to the infinitive. Cp. *εἰπε φθίσθαι*, sc. *peritutum esse*, Il. 13. 666. *φαίη μυθήσασθαι*, Od. 3. 125. Cp. *νόμιζε πεσεῖν*, 'believe that it will fall,' Soph. Aj. 1082.

L. 172. *Ἴλιον εἰσάνα* = *ἐς Τροίην ἀναβήμεναι*, Od. 1. 210.

L. 178. Cp. Virg. Aen. 9. 399.

- l. 180. Join ἐγὼ πολλὸν ἀμείνων σέο μαντεύεσθαι ταῦτα.
 l. 181. ὑπὸ with accus. after φοιτῶσι, 'moving to and fro beneath.'
 l. 182. ἐναίσιμοι, 'significant.'
 l. 185. ἀνείης, ἀνίημι, 'to let loose,' 'to hound on.'
 l. 186. ποτιδέγμενος, § 20. 4.
 l. 189. παρ[α]φάμενος, 'having talked over.'
 l. 190. ἀνιηρότερον, as if from ἀνιηρῆς not ἀνιηρός. αὐτῷ = Τηλεμάχῳ.
 l. 191. This line has been generally rejected as an inappropriate imitation of Il. 1. 562. εἵνεκα τῶνδε may mean, 'with the aid of all these omens of thine.'
 l. 194. ἐν πᾶσιν, 'in presence of all.'
 l. 195. ἐς πατρός, see sup. v 55. ἀπονέεσθαι with long initial vowel *metri grat.* Cp. Od. 7. 119 and 12. 423, and see p. 225.
 ll. 196, 197 = Od. 1. 277, 278.
 l. 199. ἔμπης here, as always in Homer, = 'notwithstanding;' οὐ τινα is subdivided into οὐτ' οὐν... οὔτε.
 l. 202. μυθεῖαι syncopated for μυθέεαι, § 17. 3.
 l. 203. βεβρώσεται, § 18. 3. ἴσα, 'recompense,' neuter plural in abstract sense, as φυκτὰ = 'escape,' Od. 8. 299.
 l. 204. διατρίβειν μητρὸς γάμον occurs in Od. 20. 341. Here the verb is used with direct personal object, and γάμον is added as *accus. respectus*.
 l. 206. τῆς, sc. Πηνελοπείης, 'the excellence of her,' or perhaps 'that excellence,' sc. which we all know of.
 l. 210. ταῦτα = 'your departure from my house.'
 ll. 215-217 = Od. 1. 281-283.
 ll. 218-223 = Od. 287-292.
 l. 222. χεύω . κτερεῖξω, apparently conjunctive of aorist though parallel with δώσω. Yet χεύω may be the indicative future, χεύσω having dropped the σ.
 l. 227. γέροντι may be most simply referred to Laertes. Others render, 'Ὀδυσσεὺς ἐπέτρεπέν οἱ [Μέντορι] οἶκον, [ὥστε οἶκον] πείθεσθαι γέροντι [Μέντορι] καὶ [αὐτὸν] φυλάσσειν πάντα. The change of subject is not uncommon.
 ll. 228, 229 = sup. vv. 160, 161.
 l. 230. πρόφρων, 'with all his heart,' adverbial to ἀγανὸς and ἥπιος. To ἔστω the optatives εἴη and βέξοι answer.
 l. 235. μνηστῆρας, subject, not object, to ἔρδειν.
 l. 237. παρ[α]θέμενοι, 'jeoparding,' lit. 'staking,' as Lat. *pono*. σφᾶς § 15. 2.
 l. 240. ἄνεω, with iota subscript, is nominative plural from ἄνεω, Attic form of ἄναος = ἀνανδός. Buttmann would write ἄνεω or ἀνέω as an adverb, like οὔτω. In ἡ δ' ἄνεω δὴν ἦστο the number and gender show that ἄνεω must be adverbial there (Od. 23. 93).
 l. 245. Leiocritus threatens Mentor thus -- You call us few (v. 241).

and so we are in comparison with the Ithacensians, but remember that you stand alone, 'and it is terrible work to fight about a meal with men who moreover [καὶ] outnumber you.' Even Odysseus would not stand before us, and shalt *ἔθου* stand? This interpretation alone fits in with the context.

l. 250. ἐλθόντ[ι], § θ. ἐπίσποι (ἐφέπω) αὐτοῦ, 'there.'

l. 255. Trans. 'He will have to wait a long while and hear news of his father in Ithaca.'

l. 257. αἰψήρην, some render as = αἶψα. Better as a descriptive epithet, 'quick to disperse,' at his bidding.

l. 261. With νίξασθαι ἄλως, local genitive, cp. λούεσθαι ποταμοῖο, Il. 6. 508. Others describe it as a *partitive* gen.

l. 262. δ' χθιζὸς θ. ἤ., *tu qui venisti besternis deus*. We might expect κλῶθί μιν, θεὸς δ' χθιζὸς ἤλ. But the θεὸς is drawn into the relative clause.

l. 263. ἡεροειδής, 'hazy;' ἀήρ is never 'clear' air.

l. 269. προσηύδα, governs both accusatives. φωνήσασα = 'having lifted up her voice,' intransitive.

l. 270. οὐδ' ὀπιθεν. Thou hast not been, 'nor in time to come shalt thou be.'

l. 272. οἷος ἐκείνοιο ἔην, supply τοιοῦτόν σε εἶναι. ἔργον τε ἔπος τε seems to signify, 'all that should be said or done.' Cp. Il. 15. 234 φρασσομαι ἔργον τε ἔπος τε.

l. 274. οὐ and not μὴ, as the negative only qualifies κείνου and not the whole sentence; cp. Od. 12. 382.

l. 284. δς, as the gender shows, only takes up the word θάνατον, disregarding κῆρα. ἐπ' ἡματι = 'in [one] day' Cp. Il. 10. 48. So ἐφημέριος = 'in the course of a day,' Od. 4. 223.

l. 286. τοῖος. ὅς τοι, 'so good... as that I,' etc., the δς τοι explaining how the kindness will work, cp. Od. 11. 135, 549.

l. 289. ἄρσον, § 1θ. 2.

l. 293 = Od. 1. 395.

l. 295. ἐνέναι, sc. νῆα, 'to launch.'

l. 298. τετυγμένους, cp. Od. 1. 114.

l. 300. ἀνιέμενους, 'ripping up,' lit. = 'letting loose in an upward direction.' The knife is put in at the lowest part and works towards the head. Cp. κόλπον ἀνιέμενη, Il. 22. 80.

l. 301. Join κίς ἰθὺς Τηλεμ. Od. 1. 119.

l. 302. ἐνέφν οἱ χειρὶ, 'he fastened on his hand;' i.e. grasped his hand. χειρὶ dative after ἐνέφν and not instrumental. Cp. Od. 3. 374, see also Aen. 8. 124. ἐξονομάζειν does not always mean, 'called him by name,' as, e.g., in Od. 5. 181, but it always implies a direct personal address.

l. 304. ἔργον τε ἔπος τε, in apposition to κακόν.

l. 305. ἐσθιέμεν, κ.τ.λ. Infinitive for imperative. μοι = 'I pray,hee,' ethical dative.

l. 306. Ἀχαιοί, here = Ithacensians.

l. 311. ἀκίοντα, supply με or τινά.

l. 312. ἢ οὐχ (§ 4. 3) ἔστις ὥς = *nonne satis est quod?*

l. 313. ἦα, § 23. 4. Instead of a fresh sentence introduced by δέ, Attic style would have put ἐμοῦ ἔτι νηπίου ὄντος.

l. 316. Join ἐπι-ιήλω = *quomodo vobis inmittam.*

l. 319. ἔμπορος, 'a passenger, for I am not to be (γίγνομαι) possessed of ship or rowers.'

l. 321. ἦ ῥα, 'he spake;' not a shortened form for ἔφ-η, but an imperfect from a defective ἦμι, corresponding to Lat. *age-o*, i.e. *sio*.

l. 322. ῥεῖα, 'lightly,' 'without more ado.' The line was rejected, as a late interpolation made to introduce the μνηστῆρες.

l. 324. εἶπεσκε, § 17. 6. τις = 'one and another.'

l. 327. ὃ γε, see on Od. i. 4, and cp. the use of *ille*, Virg. Aen. 5. 457.

ἐπεὶ νῦ περ. 'Since you see he is so terribly set [upon killing us].'

l. 334. The meaning of the gibe is that *now* the suitors find enough to do in eating the substance of Telemachus; but it would be double trouble to have to make a division of it, should he die.

l. 336. ἦδὲ [τούτῳ] ὃς τις. Cp. sup. v. 29.

l. 337. κατεβήσετο, § 20. 3. The *κατὰ* is explained by Od. 4. 680.

l. 338. Join νητὸς ἕκατο.

l. 343. καὶ = καίπερ.

l. 345. δικλίδες, (κλίνω), doors 'folding double.' Such doors (Il. 12. 455 foll.) had double cross-bars to secure them.

l. 346. ἔοχ' = ἔσκε, § 23. 4. This does not mean that she slept and lived in the store-house, but was constantly about it at all hours of the day and night.

l. 350. λαρώτατος, (λάω), 'nicest.' For this form of comparison in an adjective with long penult., see § 12. 6.

l. 351. κάμμορον, § 7. ὀιομένη, 'expecting.'

l. 356. ἀθρόα, predicat. with τετύχθω, 'let them all be made ready together.'

l. 363. φίλε τέκνον, *constructio ad sensum*.

l. 365. μόνος, may = 'all alone,' as Od. 3. 217; but comparing Od. 16. 117 foll.

ἡμετέρην γενεὴν μόνωσσε Κρονίαν,
μῶνον Λαίρτην Ἀρκείσιος υἱὸν ἔτικτε
μῶνον δ' αὐτ' Ὀδυσῆα πατὴρ τέκεν, αὐτὰρ Ὀδυσσεὺς
μῶνον ἔμ' ἐν μεγάροισι τεκὼν λίπεν,

it would rather mean her 'only child.'

l. 367. αὐτίκ' ἰόντι, 'directly you start.'

l. 369 μὲν αὖθ' = μένε αὖθι, 'remain here, abiding amongst thy possessions.'

l. 370. ἐπὶ is followed by the accusative here as if the sentence ran κακοπαθοῦντα ἀλλάγησθαι ἐπὶ πόντον.

l. 373. μυθήσασθαι, for the tense, see sup. v. 171, 'not to tell my mother before the eleventh or twelfth day be come, or she herself miss me.' The construction with πρὶν changes from conjunct. to infin. A converse change is found in Il. 17. 504 foll.

l. 375 = Od. 4. 749.

l. 376. Join κατ-ιάπτῃ = 'damage.'

l. 377. ἀπώμνυ, 'swore she would not;' so ἀπώμοτος, Soph. Antig. 389. Others render, 'swore unreservedly;' so ἀτ-εἰπεῖν, Od. 1. 91.

l. 378 = Od. 10. 346.

l. 385. ἀγέρεσθαι, an aorist inf. with irregular accent; the rule requiring that it should fall on the penult. The old critics regarded it as a shortened form of the pres. ἀγείρεσθαι.

l. 387. ὑπέδεκτό οἱ, 'promised it him.'

l. 391. ἰσχατίῃ, 'at the outer edge,' i. e. the mouth of the harbour.

l. 396. πλάζε, 'bewildered.'

l. 398 εἶατ[ο] = ἦντο, § 23. 7.

l. 403. εἶατ[αι] = ἦνται. See also § 8.

l. 404. ἴομεν (for ἴωμεν, § 3. 4), with the genit. ὁδοῖο, cp. Od. 1. 195.

l. 409. ἴς Τηλέμ., for the periphrasis = 'the mighty Telemachus,' cp. Od. 7. 167.

l. 412. ἀλλαι δμῳαί, 'nor the handmaids either.' Cp. Od. 1. 137.

l. 416. ἀνέβαινε νηὸς (cp. Od. 9. 177) follows the analogy of the construction with ἐπιβαίνειν. Generally ἀναβαίνειν, when used with a case directly, takes the accus., Od. 3. 481, 492. ἦρχε, 'led the way.'

l. 420. ἱκμενος, properly ἱκόμενος from ἵκω, like Lat. *secundus* from *sequor* = 'favouring.' The favouring wind is in the same way called ἑσθλὸν ἑταῖρον, Od. 11. 7. οὔρος is from ὄρνυμι = 'the speeder on.'

l. 421. κελάδοντα, 'whistling;' cp. Ζέφυρον κελადεινόν, Il. 23. 208.

l. 423. ὀπλων ἀπτεσθαι, 'to lay their hands to the tackling.'

l. 424. Trans. 'And they raised and fixed the pine-mast inside the hollowed centre-block, and fastened it down with the forestays.' The μεσώδ[ο]μη signifies anything 'constructed in the middle,' e. g. the recess between two pilasters or beams in a house, Od. 19. 37; here of a vertical timber trough or three-sided box in a ship that held the mast upright. (See Illustration in Frontispiece.)

l. 425. πρότονοι are two ropes from the masthead to the bows. The ships only carried one square sail, so ἱστία includes all the sail-rigging as well.

l. 428. πορφύρεον, from the same root as in φρέ-σρ with reduplication, *lubbing up*: 'others take it of colour (φύρω, 'to make turbid'), viz.

the 'dark' wave of ruffled water that does not break into white foam. Cp. Virg. Georg. 4. 357.

l. 430. *δησάμενοι ὄπλα* = 'having made fast the sheets,' as the wind was blowing fair.

l. 431. *ἐπιστεφίας, κ.τ.λ.* See on Od. 1. 148.

l. 434. *ἦν*, 'all through the morning;' accus. of duration.

BOOK III.

l. 1. This introduces the third day of the events in the Odyssey. *λίμνην*, (*λείβω*), here of the sea, as in Il. 13. 21 *βένθεσι λίμνης*.

l. 2. *πολύχαλκον*. This seems to mean 'of solid brass,' like *σιδήρεος οὐρανός*, Od. 15. 329. Others render, 'bright like polished brass.' *φαίνειν*, 'give light,' as in Od. 7. 102; 12. 383.

l. 3 = Od. 12. 386.

l. 4. *οἱ δὲ*, i. e. Telemachus and Athena. *Πύλον*—the position of the home of Neleus has always been a doubtful question. Strabo, the geographer, placed it in Triphylia, south of the river Alpheus, but the Messenian Pylos, on the coast (cp. the epith *ἡμαθύντα*, Od. 1. 93) opposite the island of Sphacteria, suits the story far better. From this Pylos, Telemachus reaches Sparta on the second day (Od. 4. 1), having rested one night at Pherae (3. 485), which lies in the straight line between the Messenian P. and Sparta.

l. 5. *ἔχον*, (*ἔκω*), § 20. 3. *τοῖ* = *οἱ Πύλαιοι*.

l. 7. *ἐννέα ἑδραί*. Nestor (Il. 2. 591 foll.) was lord over nine townships represented here by nine groups of sacrificers.

l. 8. *προὔχοντο*, 'held in front of them,' 'ready for sacrificing.' Cp. *πρὸ δὲ δούρατ' ἔχοντο*, Il. 17. 355. *ἐκάστοθι* = at each of the nine *ἑδραί*. This gives a sum of 81 victims and 4500 men.

l. 9. *μῆρια*, see on inf. vv. 456 foll. *σπλάγχνα* includes heart, liver, lungs, etc.

l. 10. *οἱ δ' ἰθὺς*, 'now the others straightway put into shore.'

εἴσης, seems to mean 'fairly trimmed,' of a ship that 'steads with upright keel.' The Schol. prefers to take it of the equal rounding of the vessel's hull, interpreting it by *ισόπλευρος*. Cp. *ἀσπίς παντός' εἴση*, Il. 3. 347.

l. 11. *στεῖλαν δαίραντες*, 'they furled the sails by brailing them up.' A sail is 'brailed up' when instead of being lowered from the mast altogether it is hauled up tight to the yard. This would be done when the crew purposed only to make a short stay. *ἐκ δ' ἔβαν αὐτοὶ*, that is, after mooring by stones cast out at the ship's bows (*εὐναί*), they hauled the stern close into the shore by the *πρυμνήσια*, and so landed; for they had no small boats.

l. 15. *ἐπέπλωσ*, a second aor. from *ἐπι-πλάω*, another form of *πλέω*.

1. 18. εἶδομεν, for εἶδωμεν, (οἶδα), § 23. 8 = 'let us learn.'
 1. 19. λίσσεσθαι, infin. for imperat. αὐτὸς, emphat., 'you yourself.'
 1. 22. πῶς τ' ἄρ' προσπτ. ἄρ' for ἄρα by apocope, § 7.
 1. 23. μυθοῖσι, 'I have never yet proved myself in speeches;' different from πειρᾶσθαι τινος. Cp. ἔπεσιν πειρήσομαι [αὐτῶν], Il. 2. 73.
 1. 27. οὐ . . οὐ. The οὐ, which negatives the whole sentence, is repeated again before the σε to emphasise it. Cp. Od. 8. 32.
 1. 28. τραφόμεν is generally taken as a form of the second aor. inf. act. τραφείν with neuter signification; others regard it as a syncopated form for -ήμεναι, i. e. τραφήναι.
 11. 29, 30 = Od. 2. 405, 406.
 1. 33. They were already roasting some of the meats, and were preparing others by 'piercing' (ἐπειρον) them with the spits.
 1. 39. πάρ, § 7. φ from the possessive δε.
 1. 41. δειδίσκ. The act of 'welcome' was performed by holding out the full cup towards the guest. Cp. δέπαϊ δειδίσκετο, Od. 18. 121.
 1. 44. τοῦ γάρ, 'for it is a feast in his honour that you have fallen upon.' ἀντάν, as inf. v. 97.
 1. 45. εὔξεται, for εὔξεται, § 3. 4. ἡ θέμις, 'which is right,' ἡ being assimilated to the gender of θέμις, as in Lat. *si qua est ea gloria*, Virg. Aen. 7. 4.
 1. 48. εὔχεσθαι = 'is a worshipper.'
 1. 49. ὁμηλικίη, lit. 'there is to me equality of age with him.' Trans. 'his years and mine are the same.'
 1. 52. δίκαιος means a 'proper' man, who, as we say, 'knows what he is about.' One who practises δική, = the usual behaviour or custom of men. Cp. Od. 4. 691.
 1. 58. Join ἀμοιβήν ἐκατόμβης.
 1. 60. Join πρήξαντα [ἐκείνο] οὐ ἔνεκα δεῦρ' ἰκόμεσθα.
 1. 62. Trans. 'Thus she made her prayer accordingly' [ἔπειτα seems only to take up the circumstances of the scene, cp. ὡς δ' αὖτ' ἔρατο, Od. 7. 1], 'and was herself bringing it to pass.' She seemed to be a mere mortal dependent upon Poseidon's good pleasure, but was really a goddess who could answer prayer herself.
 1. 63. δέπας ἀμφικ., 'a goblet with double cup,' i. e. forming a cup at either end, something like an hour-glass open at top and bottom.
 1. 64. ὡς δ' αὐτως = the later form ὡσαύτως δέ.
 1. 65. ὑπέρτερα = the 'upper' or outside meats, in opp. to the σπλάγχνα. ἐρύσαντο = 'drew them off the spits.'
 1. 68. Γερήνιος, of Gerenia, a Messenian town, where Nestor took refuge when Heracles sacked Pylos. ἱππότης, § 9. 3.
 1. 69. ἐρέσθαι, second aor. infin. from Epic pres. εἶρομαι.
 1. 71. πόθεν πλεῖτα, (πλέω), 'from whence are ye sailing over the watery ways?' The forms κέλευθα and -θοι are both found; cp. Od. 10. 86.

ll. 71-74 = Od. 9. 252-255.

l. 72. ἦ τι .. ἦ. These are two separate direct questions; see Od. 1. 175 for the general rule for the accentuation of ἦ in double questions. πρήξιν, 'business,' especially 'commerce;' cp. πρήκτῃρες, Od. 8. 162. ἀλάλησθε, perfect with pres. signif. from ἀλάομαι; cp. Od. 2. 370. This word suits μασιδίως = 'recklessly,' but is used by zeugma with κατὰ πρῆξιν also.

l. 73. οἶά τε, see on Od. 9. 128. With the whole passage, cp. Thucyd. 1. 5. 2 δηλοῦσι δὲ τῶν ἡπειρωτῶν τινὲς ἔτι καὶ νῦν, οἷς κόσμος καλῶς τοῦτο ὄραν [sc. τὸ ληστεύειν], καὶ οἱ παλαιοὶ τῶν ποιητῶν τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως ἐρωτῶντες, εἰ λησταί εἰσιν, ὥς οὔτε ὧν πυνθάνονται ἀπαξιούντων τὸ ἔργον, οἷς τ' ἐπιμελὲς εἶη εἰδέναι οὐκ ὀνειδίζοντων.

ἀλῶνται, § 18. 2.

l. 74. παρ[α]θέμενοι, 'jeoparding their lives by bringing mischief,' etc.

l. 78. This line is wanting in the best MSS, and is rightly rejected here as introducing a repetition of ἴσα that is unhomeric. It is probably interpolated from Od. 1. 95.

l. 80. εἰμὲν, § 23. 4.

l. 81. ὑπονῆλιον, 'at the foot of Mt. Neion;' cp. Od. 1. 186. εἰλήλουθμεν for εἰληλούθαμεν = ἐληλύθαμεν.

l. 83. κλέος, see on Od. 1. 282. Cp. also πεισόμενος μετὰ σὸν κλέος, Od. 13. 415.

l. 87. πεισθόμεθα, so πειύθομαι, inf. v. 187, and ἀκούετε, inf. v. 193, where our idiom uses an historic tense.

l. 88. ἀπειθέα θῆκε, 'has kept it untold.'

l. 92 = Od. 4. 322.

l. 95. Join περὶ .. διφυρὸν, 'wretched exceedingly.'

l. 96. Join αἰδόμενος and ἐλεαίρων with με. Trans. 'And do not speak comfortably through any consideration or pity for me, but tell me frankly how you got a sight of him.' Cp. ἀντᾶν, sup. v. 44.

l. 99. ἔπος .. ἔργον, see on Od. 2. 272. ὑποσπᾶς, 'having made his promise.'

l. 101. ἐνίσπες, imperat. of second aor. of ἐνέπω, like σχῆς, θές, is a contracted form of ἐνισπ-εθι. The other form of the imperat., ἐνισπε, is found in the middle of a verse, as Od. 4. 642; ἐνισπες, ll. 24. 388, is the indic. mood.

l. 103. ἐπεὶ here is followed by no actual apodosis. It would be possible to introduce one after μαρνάμεθα, v. 108, e. g. ἐγὼ δὲ κέ τοι καταλέξω. But, really, the form of the sentence is forgotten in the excitement of speaking. For a similar use, cp. Od. 4. 204.

l. 104. Join μένος .. ἀσχετοί, 'invincible in spirit.'

l. 106. ὅπη ἄρξαιεν 'A., 'wherever A. might be our guide.' The optative of circumstances repeated from time to time.

l. 107. ὅσα μαρνάμεθα = ὅσα ἀνέτλημεν μαρνάμενοι.

l. 108. κατέκταθεν, (κτείνω), § 22. 1.

l. 110. θεόφιν, § 12. 1, 'a counsellor equal in weight to Gods.'

l. 112. περί, sup. v. 95. θέλειν, (θέω), § 3. 2. 112 = Od. 4. 202.

l. 113. ἐπὶ τοῖς, 'upon,' i.e. 'besides these.'

l. 114. Trans. ['It could not all be told] not even though thou shouldst abide here for five, aye! and for six years, and shouldst question me of all the ills that we noble A. endured, ere that, thou wouldst return home, wearied out.'

l. 118. ἀμφιέποντες = occupati circa eos.

l. 120. Trans. 'Then no one ever chose to match himself face to face with him in wisdom, since O. was far superior in all manner of craft.'

l. 124. It is simpler to render both εἰκότες and εἰκότα, 'like.' 'Verily, the speaking is like his; nor would you think that a young man would speak thus like [one so much older].' Others translate both words 'seemly;' or the first 'like,' and the second, 'seemly.'

l. 126. εἰως, (§ 3. 2), here = τέως, 'all that while.'

l. 127. ἀγορῇ, the general assembly of the people; βουλῇ, the cabinet council of the γέροντες. Cp. Od. 2. 26. See also Il. 2. 50-53

κέλευσε

κηρύσσειν ἀγορῇνδε Ἀχαιοὺς...

βουλὴν δὲ πρῶτον μεγαθύμων ἰξε γερόντων.

l. 129. [ἐ]φραζόμεθα, 'we schemed how the best issue might be secured for the A.' ἀριστα, neut. plur. used as an abstract noun. Cp. Ista Od. 2. 203, φυκτὰ, 8. 299.

l. 131. Modern editors generally reject this line, as inconsistent with the following one, and as anticipating the account of the departure inf. v. 152.

l. 132. καὶ τότε. Here begins the apodosis.

l. 133. πολέες, § 13. 5.

l. 137. They summoned an assembly, 'thoughtlessly and not in order,' by appointing it for evening. As clear heads were needed, morning would have been the proper time. The words οἱ δ'... Ἀχαῶν are parenthetical, giving the reason why the assembly was οὐ κατὰ κόσμον.

l. 139. βεβαρηότες, a second perf from βαρέω with intrans. signification.

l. 142. Join νόστου ἐπ' εὐρ. v. θ.

l. 143. εἴηδανε (ἀνδάνω), with double augm. βούλετο, 'he preferred' Cp. inf. v. 232.

l. 146. οὐδὲ τὸ, 'nor did he know this, viz. that she was not minded to comply;' sc. Ἀθηναίη.

l. 151. ἀέσαμεν (ἄημι), 'we rested:' properly of 'breathing' in sleep. Cp. πνέοντα ὕπνῳ, Aesch. Cho. 619.

l. 152. πῆμα κακοῖο, 'the curse of misfortune.' Join ἐπ' ἤρπνε.

l. 154. βαθύζωνος describes the wearing of the ζώνη not high under the

breast, but low down over the hips: as we make the distinction between 'short and long waist.'

L 155. ἡμίσεες δὲ, the antithesis to οἱ μὲν (v. 153), who appear again as ἡμίσεες in v. 157.

L 157. ἐλαύνομεν, sc. νέας, to which the following αἱ δὲ refers.

L 158. μεγακήτεα, 'gully,' connected with κητάεις, καιάδας, χανδάνω. See Buttmann Lexil. § 70.

L 161. Join ἐπὶ-ῥοσε, as in inf. v. 176.

L 162. Join ἀποστρέψαντες νέας. ἀμφιέλισσαι occurs only in the fem. gender as an epith. of ships. The lexicons give the meaning 'rowed on both sides,' or 'rocking from side to side.' It is more probably as descriptive epithet of the ship's shape = 'rounded at either side,' (ἐλιξ) This would be parallel to the later phrase στρογγύλη ναῦς. Join οἱ μὲν .. ἀμφ' Ὀδυσσ. = 'Odysseus and his followers.'

L 164. Though later writers employed ἐπίηρα as one word, it would seem that in the Homeric phrase ἐπὶ belongs to φέροντες, or is used adverbially. ἦρα may be (vide Buttm. s. v.) an accus. sing. from ἦρ = χάρις or an accus. plur. from an adjective ἦρος (ἄρω). In Il. 14. 132 we have θυμῷ ἦρα φέροντες.

L 166. δ = 'that,' Lat. quod.

L 168. νῶϊ, (§ 15. 1) = 'me and Odysseus.'

L 169. ἐν Λέσβῳ. The first day's voyage was to Tenedos (v. 159), the second to Lesbos. 'In Lesbos he found us debating on our long voyage home, whether we should go above steep Chios in the direction of the Psynian isle, keeping it (νήσον) on the left, or below Chios past gusty Mimas.' There would be a choice of routes from Lesbos to Euboea; the first, directly across the Aegean, passing outside Psyra which lies W.N.W. of Chios; the second, between Chios and the Erytorean peninsula, and thence by short voyages from Cyclad to Cyclad till they made Euboea.

L 170. παιπαλοέεις, expressing the rugged lines of upheaved rock on the Chian coast, from παιπάλω a reduplicated form from πάλλω, as δαιδάλλω from root ΔΑΛ.

L 176. αἱ δὲ, sc. νέες.

L 177. ἰχθυόεντα, like Horace's *belluosus Oceanus* (Od. 4. 14. 47), refers to the dangers of the sea. The Greeks in the heroic period reckoned fishes among beasts of prey (cp. ἰχθύες ὠμησταί, Il. 24. 82), and never ate them except under pressure of hunger. Trans. 'monster-teeming deep.'

L 178. At Geraestus, the S. promontory of Euboea, where was a temple of Poseidon, 'they put in to shore during the night.'

L 179. ἐπὶ .. ἔθεμεν, sc. on the altar. With πέλαιος μετρ., cp. Virg. Georg. 4. 389 *aequor curru metitur*.

L 181. Τυδείδῳ, § 4. 3.

l. 182. ἴστασαν, the imperfect tense, is a probable conjecture for the commoner reading ἴστασαν, which is described as a shortened form for ἴστησαν, first aor. third plur.

ἔχον, sc. νέας. 'I kept my ships sailing for Pylos;' so ἔχειν with ἵππους = 'to keep driving,' Il. 3. 263. Cp. Od. 9. 279; 10. 91.

l. 184. φίλε τέκνον, Od. 2. 363. ἀπευθής, active, 'without tidings,' in sup. v. 88 it is used passively.

l. 185 κείνων, genit., depending on οἶδα, as in Il. 12. 228 δε σάφα θυμῷ εἰδείη τεράων. Οἱ τε .. οἱ τε are then the subdivisions of the whole number.

l. 187. πείθομαι, cp. sup. v. 87. ἦ, sup. v. 45. κεύθω properly means to 'keep in the dark,' like Lat. celare, and so used with personal object.

l. 188. ἐγχεσι-μαίρουα. The termination is of uncertain origin. The older commentators referred it to μοῖρα, others to μαρ-μαίρω, in the sense of 'brilliance' or 'distinction.' Perhaps it is connected with root MEP, appearing in μερ-μερίζω, Lat. me-mor, 'men whose thoughts are about ἔγχεα.'

l. 190. Ποιάντιον, 'of Poëas,' a prince in Thessalian Magnesia.

l. 193. ἀκούετε, cp. sup. v. 87. Join καὶ αὐτοὶ, to which the participial sentence is a concessive addition; 'though far away.'

l. 194. Trans. 'How he came,' etc.; the accent on ὧς is from the enclitic τε that follows.

l. 195 ἐπισμυγερῶς, 'miserably,' from μογερῶς (μόγος), the σ is inserted as in σ-μικρός; the change of ο to υ is the same as in ἐπάνυμος from ὄνομα. κείνος ἀπέτισεν, sc. Αἰγισθος.

l. 197. κείνος ἐτίσαστο, sc. Ὀρέστης. The word πατροφονῆα, generally meaning one who slays his σὺν father, is explained by the addition δ .. ἕκτα, see on Od. 1. 1.

l. 198 = Od. 1. 300.

l. 199. This and the next line are bracketed, as being an interpolation from Od. 1. 301, 302.

l. 203. ἐτίσαστο, sc. πατροφονῆα. Trans. 'And the A. will spread his fame abroad, even for men yet unborn to hear of.' Modern edd. concur in the reading πνθέσθαι, the majority of MSS. give ἐσσομένοισιν ἀοιδῇν.

l. 205. περιθεῖν, 'invest me with,' cp. ἐπιειμένος ἀλκήν, Od. 9. 214.

l. 206. τίσασθαί τινα τινος. Here only and Il. 3. 366 τίσασθαί τινα κακότητος.

l. 209. The words καὶ ἐμοί, in this line, are not superfluous after the μοι of v. 208, if it be merely used in an unemphatic ethical sense = 'I'm sorry to say.' Others explain the second clause as a corrective epexegetis, p. 228. τετλάμεν, perfect with pres. signification. ἔμπης, here, as always in Homer, 'notwithstanding.'

l. 214. Nestor supposes either that Telemachus has voluntarily ceded his rights, or that, influenced by some oracle, the populace are making common cause with the pretenders to the crown.

l. 216. Trans. 'Who knoweth whether he (sc. thy father, sup. v. 200) having come may take vengeance on their outrages, either by himself alone, or all the Greeks together?' sc. ἀποτίσονται ἰθύντες. It is uncertain whether ἀποτίσεται be the fut. indic., or, as is more likely, be put for ἀποτίσῃται. Join σφί with the verb = 'on them.'

l. 218. εἰ γὰρ, 'if only!' spoken as a wish expressed, but taken up again in v. 223, after the parenthesis, so as to form the protasis to the sentence τῷ κέν τις. 'In that case, many a one of those suitors would forget all about his marriage.'

l. 227 οὐκ ἂν ἐμοί γε = 'This could never take place, as far as any hopes of mine go.' Cp. ἐμοὶ δέ κεν ἀσμένῳ εἴη, Il. 14. 108.

l. 230. σε ἔρκος, see on Od. 1. 64.

l. 231. Trans. 'A god indeed, if he chose, could bring a man safe home even from afar.' So ἐξ οἴκου σωθῆναι, Hdt. 4. 97. For this absolute use of the optat. mood, cp.

ταύτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰθομένοιο
ἀμφὶ νοστήσαιμεν,

Il. 10. 247. οὐ τις πείσειε γυναῖκα, Od. 14. 122. Cp. also inf. v. 321.

l. 232 βουλοίμην. The contrast is between reaching home safe at last, after much suffering, and a speedy return like Agamemnon's, which so soon had a fatal ending. With βούλεισθαι ἦ, cp. inf. Od. 11. 489.

l. 235. Join ὑπ' Αἰγ. καὶ ἦς ἄλόχοιο. The dat. δόλῳ stands alone, 'by craft.'

l. 238 = Od. 2. 100.

l. 241. ἐτήτυμος, reduplicated form of ἔτυμος (ἔτεος from εἰμὶ, properly meaning, that which is), stands here almost in an adverbial sense, 'For certain, there is no more return for him.'

l. 242. φράσσαντο, (φράζομαι), 'designed,' § 10. 1.

l. 244. ἐπεὶ περλοιδε, 'since he is acquainted beyond all others, with men's customs and thoughts.' So βουλῇ περιίδμεναι ἄλλων, Il. 13. 728; cp. περὶ πάντων, Od. 1. 255.

l. 245. ἀνάξασθαι, aor. mid. inf. of ἀνάσσειν, only found here. 'For they say that he hath been king through three generations of men' γένεα, accusative of duration of time. τρεῖς, *ter*, is here equivalent to τρία. So, speaking of Nestor, the poet says, Il. 1. 250-52

τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
ἐφθίατο . . μετὰ δὲ τριτάτοισιν ἀνασσει.

The Greeks reckoned a generation at about thirty years. So Hdt. 2. 142 γένεα γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστιν.

l. 246. Join ὥς τε ἀθάνατος, 'like an immortal.'

l. 251. Ἄργεος, a genit. of place. So οὐτ' ἠπείροιο μελαίνης οὐτ' αὐτῆς Ἰθάκης, Od. 14. 97; cp. Od. 1. 24. Ἀχαικόν, as distinguished from Πελασγικόν Ἄργος in Thessaly, Il. 2. 681.

l. 252 δ δὲ θάρσ., though put as an independent sentence, is equivalent to, 'so that he had the courage to slay him.'

l. 255. ἦ τοι μὲν, 'Verily, thou thyself suspectest this, how it would have turned out, if,' etc. Another reading is ὥς περ ἐτύχθη, followed by a full stop; meaning that Telemachus was right in suggesting that such an outrage implied the absence of Menelaus.

l. 256. For ζῶντ' others read ζῶν γ' = 'If he had found him so much as alive,' to say nothing of what he would have done, had he caught him red-handed.

l. 258. τῷ, 'in that case.' The particle κε must be repeated with κατέδαφον, dilaniassent. Join οὐδὲ θανόντι. The nom. to ἔχευαν is Ἀχαιοί, not expressed.

l. 260. The reading Ἄργεος gets over the difficulty of the digammated φάστεος after ἐκάς, but introduces a geographical confusion. The other reading, ὄστεος = Μυκῆνης, inf. v. 305.

l. 261. μέγα, 'monstrous.'

l. 262. κείθι, sc. at Troy. πολέας, a dissyllable, §§ 4. 3; 13. 5.

l. 263 μυχῷ Ἄργεος, not so much = 'the heart of the Peloponnese,' as describing the position of Mycene, in the far corner of the plain of Inachos, in the Argive territory.

l. 266. δῖα, 'lady.' φρεσὶ, 'understanding.'

l. 268 εἶρωσθαι seems to be a syncopated form of the pres. infin. of εἶρωμαι with change of ε to ει, or to be formed on the analogy of verbs in μι.

l. 269. μιν. There are no less than four personages to whom this pronoun may refer: Agamemnon, the Minstrel, Aegisthus, and Clytaemnestra. The two former may be dismissed as unlikely, leaving the decision between the two latter. Of Aegisthus it may be said that the gods had begun to prepare for his ruin as soon as he began to plan his treachery, and from this point his destruction works itself out without delay. But on the whole it is best to understand by μιν Clytaemnestra; δαμῆναι will then mean to be 'overcome,' and to yield to Aegisthus. Cp. Il. 14. 315 θείας ἔρος. θυμὸν ἐδάμασσαν, ibid. 353 φιλότῃτι δαμεις. The words ἀλλ' ὅτε δὴ form then a direct antithesis to τὸ πρὶν μὲν, sup. v. 265.

l. 272. ὅνδε δόμονδε, cp. Od. 1. 83.

l. 274. ὑφάσματα, such e. g. as the πέπλος given to Athena, Il. 6. 302.

l. 276. ἡμεῖς μὲν γάρ, 'now we.' See sup. v. 262.

l. 280. ἀγανοῖς. Sudden deaths of men were ascribed to the 'painless shafts' of Apollo: those of women to the arrows of Artemis. See Od. 11. 172.

l. 286. καὶ κείνος, 'he too.' This implies that Nestor had gone on alone.

l. 287. Μάλαια (Μάλεια, Od. 9. 80), the S.E. headland of the Peloponnese.

l. 290. τροφέοντα, 'swollen,' 'big,' cp. τροφεῖ κύμα, Il. 11. 307. Aristarchus read τροφέοντα, *intumescebant*.

l. 293. αἰπεῖα εἰς ἄλᾱ, 'sheer into the sea.'

l. 295. σκαῖον = 'western:' in geographical descriptions, the face fronts northward.

l. 296. The μικρὸς λίθος is the λισσὴ πέτρῃ of v. 293.

l. 297. σπουδῇ, 'with much ado,' = hardly; cp. μόγῃς.

l. 299. τὰς πέντε, 'the other five,' in opposition to τὰς μὲν, v. 291.

l. 300. Αἰγύπτῳ. Homer uses this word to express both the land of that name, and also the Nile, 'the river of Egypt.' Cp. Od. 4. 355, 477.

l. 301. 'Thus he indeed went wandering.' We should rather expect *ζῶν*, which Nitzsch reads.

l. 303. τόφρᾳ δέ, 'but in the meanwhile.'

l. 304. The common reading inverts the order of vv. 304, 305, putting only a comma at λυγρά. The order given in our text has the authority of the Scholiast on Soph. Electr. 267, by whom the lines are quoted. The mistake may have arisen from a misinterpretation of ταῦτα, which does not refer to what follows, but to the preceding words, sc. v. 264 foll. Aegisthus compassed Agamemnon's death, and then, after the murder, ruled with a rod of iron for seven years over Mycenae.

l. 306. τῷ δὲ ὄγδοῳ, 'but in the eighth year' (cp. τῷ δ' ἄρα πέμπτῳ, Od. 5. 263) the noble Orestes came as an avenger upon him (*κακὸν αἶ*)' Cp. Od. 2. 166.

l. 307. Ἀθηναίων. This is a different account of the story from that followed by the Greek tragedians, who represent Orestes as sent to Phocis. The reading of Zenodotus here was ἀπὸ Φωκῆων.

l. 308 = Od. 1. 300.

l. 309. δαίνυ τάφον, 'gave a funeral feast.' So δαινύναι γάμον, Od. 4. 3. It is here implied that Clytemnestra perished along with Aegisthus.

l. 311. In βοῆν ἀγαθὴν the hero is represented as a general, shouting the word of command to his troops (*μακρὸν ἄνυσε*, Il. 3. 81), or encouraging his friends, or striking terror into the foe. Cp.

εἰ μὴ ἄρ' ὅξ' ὀνόησε βοῆν ἀγαθὴν Διομήδης
σμερδαλέον δ' ἐβόησεν ἐπατρύνων Ὀδυσῆα. Il. 8. 91, 92

l. 315. Join κατα-φάγωσιν.

l. 318. ἄλλοθεν, 'from abroad,' sc. ἐκ τῶν ἄν, 'from those nations from which one would never have a hope in his heart to return, whom storms have once drifted into so vast a sea.'

l. 319. For μέγα τοῖον, cp. Od. 1. 209.

l. 321. For ἔλποιντο without ἄν, see sup. v. 331.

l. 322. τὲ δεινόν τε. The ε is lengthened because originally *δεινός* is spelt with the digamma, *δφεινός*.

l. 327. *λίσσεσθαι*, infin. for imperat. *αὐτὸς*, the reading of Aristarchus; *αὐτὸν* the commoner reading.

l. 333. The tongues of the victims, as being the choicest portion, were cut out, and burned (inf. v. 341) in honour of the Gods.

l. 334. *τοῖο*, sc. *κοίτοιο*, 'it is time for it.'

l. 337. *ἦ ῥα*, see on Od. 2. 321.

ll. 338, 339 = Od. 1. 146, 148

l. 340. *νώμησαν*. Cp Od. 18. 418 *οἶνοχόος μὲν ἐπαρξάσθω δεπάεσσι*. This settles the construction of *δεπάεσσι*. The cups were not brought round but stood already on the board by each guest. The force of *ἐπὶ* in *ἐπαρξάμενοι* is that of 'in succession,' as in *ἐπ-οίχεσθαι*. Cp Od 18. 425 *νώμησαν δ' ἄρα πᾶσιν ἐπι-στὰδον*. The meaning of the ritualistic word *ἄρχεσθαι* is 'to offer a first portion to the Gods.' Cp *ἀπαρχαί*, *καταρχαί*. Putting these interpretations together, we have as the whole meaning, 'They served it round to all, having poured a first drop into their cups in succession.' The *κοῦροι* carried the bowl (*κορητήρ*) and a ladle (*πρίχος*), with which a drop was put into each cup; this drop was then poured out as a libation, and the cup filled for the man's own drinking.

l. 347. *ὥς... κίοντα*, exegesis of *τό γε* in the preceding line. *ἐμείο*, § 15. 1.

l. 348. The order of the words is *ὥς τε παρὰ τευ* (§ 15. 3) *ἢ παμπαν ἀνείμ*, ('short of clothing'), *ἢ ἐπενυχ* ('badly off'), 'who has not in his house cloaks (either to wear, or to use as coverlets, Od. 4. 299) and many blankets, either for himself or for his guests to sleep softly on.'

l. 351. *τοῦδ' ἀνδρός*, 'this man' of whom I am now thinking, viz. Odysseus.

l. 353. *ἱκρίδφιν*, § 12. 1; see on Od. 5. 163. *ὅφρ' ἄν*, 'so long as.'

l. 357. Join *σοὶ πείθεσθαι*.

l. 364. *ὁμηλικίῃ* for *ὁμήλικες*, as in Od. 2. 158.

l. 365. *ἐνθα*, explained by the following words *παρὰ νηί*.

l. 366. The *Καυκῶνες* lived in Triphylia to the North of Nestor's dominion.

l. 367. The *χρεῖος* was probably a claim for stolen cattle. Cp.

*ἦ τοι Ὀδυσσεὺς
ἦλθε μετὰ χρεῖος τό ρά οἱ πᾶς δῆμος ὕφειλε,
μήλα γὰρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδρες ἔειραν,*

Od. 21. 17; *ὕφειλλεν* Epicè for *ὕφείλειν*.

l. 373. *ὅπως ἴδεν*, 'how he had seen,' i. e. at the sight he had seen. Eustathius reads *ἐπεὶ*.

l. 376. Join *ὦδε*, not with *νέω*, but with *ἔπονται*, 'accompany thee as I see they do.'

l. 378. *τριτογένεια* probably means only 'born from the water.' Cp.

Ὠκεανὸν τε, θεῶν γένεσιν καὶ μητέρα Τηθύν,

Il. 14. 201, though later legends referred the word to a Boeotian stream

called Triton, or to a lake of the name in Egypt, both connected with the worship of the goddess. Others, finding that in the Cretan dialect *τριτώ* = *κεφαλῇ*, saw in the word the embodiment of the story of Athena's birth from the head of Zeus.

l. 380. *δίδωθι*, the oldest form of the imperat., § 23. 1.

l. 382. *ῥέζειν*, like *ἔρδειν* = 'to sacrifice' Cp. Lat. *facere* and *operari*. *ἦνιν* was referred by the ancients to *ἔνος* = 'one year old,' which makes *ἀδμήτην* superfluous. It is better to connect it with *ἄνω*, *άννω*, and so make it = *τέλειος*.

l. 384. *περιχέουσ*, i. e. not by melting, but by laying on gold in leaf or foil.

l. 387. *ἔδ*, § 15. 2.

l. 389 = Od. I. 145.

l. 390. *ἀνα-κείρασσεν*, 'mixed up.' Cp. Od. 9. 209.

l. 392. *κρήδεμνον*, here = 'the stopper' that *made fast the top* (*κάρα-δέω*) of the jar, or perhaps 'the string' over the cork.

l. 396. *οἱ μὲν*, sc. *υἱέες καὶ γαμβροί*, sup. v. 387, who had each his own apartment (*οἰκόνδε ἔβαν*, cp. inf. v. 413) in the court of the palace. *αὐτοῦ*, in next line, means 'in the actual house,' sc. *ἐπ' αἰθούσῃ*, 'under the echoing verandah' formed by a sloping roof from the front wall of the house.

l. 399. *πρητοῖς*, see Od. I. 440.

l. 401. Join *δε παίδων*, cp. Od. 5. 448. The married sons had detached lodgings in the court; the unmarried *Persis*, (*ἡθεος*) sleeps in the house, as Telemachus does.

l. 403. *πόρσυνε*. This phrase, which is used in the honourable sense of 'sharing the bed' as a wife, gains its meaning from the fact that the wife is the one who has free access to the husband's room, and actually prepares his bed for the night's rest. So Theocr. 6. 33

*αὐτὰρ ἐγὼ κλαῖω θύρας ἔς τέ κ' ὁμόσση
αὐτά μοι στορέσειν καλὰ δέματα.*

l. 408. *ἀποστίλβοντες ἄλ.*, 'shining with an oil-like gloss.' The gen. may have been suggested by the *ἀπὸ* in composition, as the dative is more natural, as in Il. 18. 595

χιτῶνας ἐυννήτους ἦκα στίλβοντας ἐλαίῳ.

See too on Od. 7. 107. Others interpret it of a sort of varnish.

l. 410. *Ἀἰδόσδε*, sc. *δόμον*, 'to the house of A.,' always a person in Homer.

l. 411. *οὔρος*, 'warder,' from *ὄρ-ἄω*. Cp. Lat. *tueri* in a similar double sense.

l. 418. *κρηήνατε*, with double *η*, from *κραίνα*.

l. 419. *ἰάσσομαι*, indic. fut. after *ᾠφρα*, so with *ᾠπω*, Od. I. 57

l. 420. *ἐναργής*, cp. Virg. Aen. 4. 358 *manifesto in lumine videt*. θεοῦ, sc. *Ποσειδῶνος*.

l. 421. ἐπὶ βοῦν, 'for a cow:' so ἐπὶ τεύχεα ἑσσεύοντο, Od. 24. 466.

l. 422. βοῶν ἐπιβουκόλος, a pleonasm, like αἰ-πύλος αἰγῶν, Od. 17. 247. Cp. inf. v. 472.

l. 427. οἱ δ' ἄλλοι μένετε, for this use of imperat. cp. Od. 2. 252.

l. 429 ἔδρας, 'places' for the guests. ἀμφὶ must go with πένεσθαι, but it is superfluous, and, as it were, an afterthought. οἰσόμεν is the second aor. infin., § 20. 3.

l. 432. χαλκεὺς, called χρυσοχόος, sup. v. 425.

l. 433. πείρατα = *instrumenta*; lit. the 'completions' of his art, in which word the significations of πείρατα easily meet.

l. 436. ἀντιώσσα, see on Od. 1. 25

l. 439. ἀγέτην κεράων. So ἔλκειν ποδῶς, Il. 17. 289 ἄγειν χεροῖν, Eur. Bacch. 1068.

l. 441. ἐτέρη, sc. χειρὶ = 'the left.' οὐλᾶς. It is difficult to decide whether this word be connected with ὅλος = 'whole grains,' or the root *fel* appearing in ἀλέω, ἀλειρον, which would make it = 'coarse ground grain.' The latter seems on the whole better, and more consistent with the Attic form ὅλας, Aristoph. Eq. 1167, Pax. 948. The grain when poured between the horns of the victim is called οὐλο-χύται (v. 445).

l. 445. κατήρχετο Cp. Il. 1. 449

χειρὶν φαντο δ' ἔπειτα καὶ οὐλοχύταις ἀνέλοντο, sc. took them out of the κάθειον to sprinkle. Here κατήρχ οὐλοχύν. is equivalent to κατήρχ. ἀνελόμενος οὐλ. 'He began the sacred office with handwashing and the grain for sprinkling, and he prayed earnestly to Athena at the initiatory rite, throwing in the fire the lock of hair from the victim's head; but when they had prayed and tossed the sprinkled grain,' etc. The ἀπαρχόμενος is defined more closely by the words which follow it. Cp. ἀπὸ τρίχας ἀρράμενος, Il. 19. 254.

l. 450. ὀλόλυξαν, 'raised a joyful cry,' at the consummation of the sacrifice; not a shriek of horror. For ὀλολυγῇ in this good sense, cp. Eur. Med. 1176.

l. 453. ἀνελόντες, 'having raised the victim['s head],' equivalent to ἀνερύσαντες, Il. 1. 459; 2. 422.

l. 454. ἔσχον, 'held him fast.' This was to facilitate the next process (σφάξεν, 'cut the throat').

l. 456. διέχευαν, 'dismembered.' μίστυλλον (v. 462), 'cut into small pieces.' ἄφαρ δέ, 'and at once they cut out slices from the thighs, and properly, and wrapped them in fat, making a double layer of it.'

l. 458. δίπτυχα may be taken as an adverbial accus. plur., or better, as a fem. accus. sing. (agreeing with κνίσην), a metaplastic form from δίπτυχος pointing to a nom. διπτύξ. Cp. δίπτυχα λώπην, Apoll. Rhod. 2. 32. For a description of meat from the thigh thus wrapped in an upper and lower layer of fat, cp. Soph. Antig. 1011 μηροὶ καλυπτήσιν ἐξικεῖντο πιμελῇς.

L 459. στήθεσσι, § 9 6.

L 460. παρ' αὐτὸν ἔχον, 'came to his side and held.'

ll 461, 462 = Od. 12. 364, 365.

L 463. The apodosis begins with ὥπτων δ', 'then they set to roasting them.'

L 466. ἔχρισεν λίπ' ἐλαίῳ [and simply λίπ' ἀλείψεν Od. 6. 227], 'anointed him with oil-olive.' According to Herodian λίπ' was an actual dative, sc. λίπαι or λίπα, from an old noun τὸ λίπα, so that ἐλαίῳ is an adjective. Others regard λίπα as an adverb analogous in form to κρύφα, τάχα = 'smoothly,' 'oilily.'

L 471. ἀνέρες ἐσθλοὶ, so κοῦροι, sup. v. 339, Od. 7. 148.

ἐπι-όροντο, acc. to some = 'rose up,' or 'passed along them,' like ἐπιόχεσθαι, 'to wait on the guests;' others, with more probability, refer ὀρμαι to a root *op. for*, from which come ὀράω and οὔρος, 'looked after them,' i. e. 'waited on them.'

L 472. οἶνον οἶνοχ., a pleonasm, as sup. v. 421. The ultima of οἶνον is long before the digammatized word φοινοχοεῖντες.

L 476. ὑφ' ἄρματ' ἄγοντες, here, as often = 'under the yoke;' ἄρματα of one chariot, but in plural number, as including all the apparatus connected with it, cp. τόξα, μέγαρα, ἱστία. ὁδοῖο, partitive gen., 'some of his journey;' so in ll. 24. 264 ἵνα πρήσωμεν ὁδοῖο.

L 481. βήσεται, § 20. 3. ἄν, § 7.

L 484. ἔλδαν, infin. denoting purpose; cp Od. 1. 138 νύψασθαι.

L 486. σείον ζυγόν, 'kept rattling the yoke supporting it [on their necks] at either end.'

L 487. δύσεται, § 20. 3.

L 488. Φηραί, on the N.E. side of the Messenian gulf.

L 490. ἄσαν, see on sup. v. 151.

L 493. The verse is wanting in the majority of MSS.

L 495. ἔξον, § 20. 3.

L 496. ἦνον, ἄνω, i. q. ἀνώω, 'made for their journey's end,' 'for so quickly the swift horses bore them forward.' Others take ὑπέκφερον intransitively, as in ll. 23. 376

ὥκα δ' ἔπειτα.

αἱ Φηρητιάδας ποδώκεα ἔκφερον ἵπποι.

BOOK IV.

L 1. οἱ δέ, sc. Telemachus and Peisistratus. This introduces the evening of the second day after their departure, the first night being spent at Pherae, Od. 3 488. Λακεδαίμων is the name for the district of which Sparta was the capital. κοίλην is best described by Euripides (Cresphont. 1), κοίλην γάρ, ὅρεσι περιδρομον, 'mountain-pent;' the surrounding mountains being Taygetus on the west, and Parion on

east. *κητώεσσαν* (for which Zenodotus wrote *καιτάεσσαν*) = 'with deep ravines,' perhaps from *κε-άζω*, 'to split.' But vid. Buttm. Lexil. s. v.

l. 3. *δαινόντα γάμον*, cp. *Od.* 3. 309.

l. 5. Menelaus had promised his only daughter Hermione to Neoptolemus, while they were still at Troy; now he 'was just sending her off' in performance of his promise.

l. 7. *ἐξενέλειον*, 'were bringing to accomplishment.'

l. 8. *ἵπποισιν*, instrumental dative.

l. 9. *ἄστν* = Phthia, in Thessaly.

l. 10. *ἤγετο*. Menelaus was 'bringing home' for his son a bride from their own city, Sparta.

l. 11. *τηλύγετος* seems to mean 'grown big,' and = Lat. *adolescens*. The notion of 'last-born' or 'late-born' from *τῆλε* is unsatisfactory, and the first part of the word may be referred to *θάλλω*, or to an adjective *ταῦτε* = 'big,' seen in *Ταῦγετος*, 'the huge mountain.' See on *Τηλέπυλος*, *Od.* 10. 82; cp. further, *Il.* 5. 153; 9. 143, 482, *Od.* 16. 19; to which passages the meaning 'grown up' is quite appropriate. And here, Megapenthes, born after Helen's flight, but before the Trojan expedition, would now be 19 or 20 years old. The 'great grief,' which the name implies, commemorates Helen's faithlessness.

l. 13. *ἐπεὶ*, *metr. grat.*

ll. 15-19. Athenaeus says that these lines were interpolated by Aristarchus, partly from *Il.* 18 604-606. Most modern editors reject them, but the first two seem almost necessary to give a meaning to the opposition in *τῷ δ' αὖτε*, v. 20.

l. 19. *κατὰ μέσσοις* defines more closely *κατ' αὐτοῖς*, with which cp. *θαύμαζον κατὰ δῶμα*, inf. v. 44. *ἐξάρχοντες* [sc. *δοιδοῦ*] *μαλπῆς*, genit., as *ἐξῆρχε γόοιο*, *Il.* 18. 51.

l. 20. *ἐν προθύροις*, sc. at the entrance of the *αὐλή*.

l. 26. *τῷδε*, 'yonder,' cp. *ἡδ'*, *Od.* 1. 185.

l. 27. *ἔικτον*, a syncopated form of the dual from perfect *ἔοικα*. The dual of pluperf. occurs inf. v. 662.

l. 28. For *σφωιν*, cp. § 15. 1; *καταλύσομεν* for *-ωμεν*, § 3. 4.

l. 29. Join *ἢ πέμπωμεν ἱκανέμεν ἄλλον*. Eteoneus thought the house was full enough already, and it might be wiser to 'send them on to visit some one else, for him to entertain them.'

l. 33. Notice the combination of dual and plural, *φαγόντε.. ἱκόμεθα*, 'we are come hither [waiting to see] whether Zeus will for the time to come ease us of our sorrow.' Menelaus has learned kindness in the school of adversity.

l. 36. *προτέρω*, 'forwards.' *θωινηθῆναι* (*θωινάσμαι*), 'that they may feast.'

l. 37. *κέκλετο*, §§ 18. 2; 20. 4.

l. 38. *σπείσθαι*, from *ἔσπομαι*, *ἐσπόμην*.

l. 39. *λύσαν ὑπὸ ζ.*, 'from beneath the yoke,' cp. *Od.* 7. 5.

l. 41. ἀνὰ . . ἔμψαν, cp. Od. 3. 390.

l. 42. ἐνώπια. See plan of house παμφανόωντα, because they were whitewashed, or because the sun streamed through the gateway and lit them up.

l. 45. The order of the words is αἶγλη γὰρ πέλεν ὥς τε [αἶγλη] ἡελίου ἢ σελήνης.

l. 47. ὀρώμενοι, 'gazing,' with the additional notion of wonder = Od. 10. 181.

l. 50. οὔλος, in this sense of 'shaggy' or 'with close nap,' is referred by Buttmann to εἰλέω = 'squeeze.' It is more likely parallel to Lat. *vellus*, Greek *φέριον*, Eng. 'wool.'

l. 51. ἐς θρόνους ἕζοντο, cp. θῶκόνδε καθίζανον, Od. 5. 3.

ll. 52-58 = Od. 1. 136-142.

l. 59. δαικνύμενος, see on Od. 3. 41.

l. 61. πασσαμένω, sc. σφῶ, accus. object of εἰρησόμεθα.

ll. 62-64. The Alexandrian critics rejected these lines as unnecessary, and as containing an unhomeric form σφῶν, the dative elsewhere being σφῶιν. Trans. 'the type of your parents is not lost in you' (Haym.) σφῶν dative, *sibi* = 'as far as you are concerned.'

l. 65. νῶτα. Slices from the back or chine were the best pieces reserved for honoured guests. Cp. Od. 8. 475.

ll. 67, 68 = Od. 1. 149. 150.

l. 70 = Od. 1. 157.

l. 73. ἡλέκτρον. It is impossible to decide whether this is amber—so called, as Buttmann thinks, from its attractive properties (ἔλκω)—or a mixture of gold and silver in the proportion 5 : 1, which it certainly meant in later times. Amber as a decoration would not be very lustrous.

l. 74. 'Like unto this, no doubt, is the court of Zeus within, for the untold multitude of things that are here.'

l. 75. ὅσσα is roughly equivalent to ὅτι τόσα. The proper meaning of αὐλή is the outer court. If we retain that meaning here, Telemachus must be supposed to be thinking of the place where the splendour of the palace first struck his eye. But probably αὐλή is loosely used for the whole dwelling, as in ll. 24. 452.

l. 77. See on Od. 2. 269.

l. 80. Trans. 'But of men, whether any one rival me in wealth or not [I care not].' For the conjunctive, cp. ll. 9 701 ἀλλ' ἢ τοι κείνον μὲν ἐάσομεν ἢ κεν ἴησι ἢ κε μένη.

l. 82. ἡγαγόμεν, sc. τὰ κτήματα.

l. 83. Αἰγυπτίονα, three syllables. The countries are not mentioned in any order of geographical sequence; the Sidonians are close to the Phoenicians, and the Erembi are, perhaps, a branch of the Ethiopians.

l. 85. ἵνα τε [so ὅτι τε, inf. v. 426], 'where lambs are horned from the very first.' Cf. Arist. Hist. Anim. 8. 28 ἐν μὲν Λιβύῃ εὐθὺς γίνεται κέρατα

ἔχοντα τὰ κερατώδη τῶν κριῶν. Indeed, all increase is rapid, τρεῖς γὰρ τικτεῖ, κ τ λ.

l. 86. τελεσφόρον (notice accent, which makes the epith. active) = 'the maturing year,' i.e. that brings all things to completion, including itself. For εἰς ἐνιαυτὸν, cp inf v. 527.

l. 87. Trans. 'There neither master nor shepherd lacks cheese or meat or sweet milk, but [the ewes] always give a constant supply of milk, to draw,' lit. 'to be milked.' ἐπιδευῆς = ἐπιδεδεῖη, from δέομαι.

l. 89. ἐπ-ηε-τανός, from ἐπ-αίει, with termination τανός, as in Lat. *diuturnus*. θῆσθαι, from θάομαι, as χρῆσθαι from χρίομαι.

l. 90. εἶος, *met. grat.* for εἴως, § 3. 6. περὶ κείνα, 'about that neighbourhood.'

l. 91. τείως, Epicè for τέως, 'meanwhile.'

l. 92. οὐλομένης, see on Od. 2. 33.

l. 94. καὶ πατέρων, κ τ λ., 'and about these [riches] you are likely to have heard (cp. Od. 2. 118) from your fathers, whosoever those fathers of yours may be.' These words are purely parenthetical, by way of saying that his wealth is now common matter of history: the ἐπεὶ explains his lack of enjoyment in his wealth (v. 93). ἀπώλεσα = 'let it go to ruin,' as it certainly did go to ruin in his long absence. Another reason for his joylessness is the loss of dear friends, inf. vv. 96 foll.

l. 97. Join ὄφελον ναίειν ἔχων τριτάτην περ μοῖραν τούτων. With οἱ δ' ἄνδρες repeat ὄφελον.

l. 100. ἔμπης, 'notwithstanding,' explained by πάντας. . δχεύων.

l. 104. τῶν πάντων οὐ. 'For these men, all of them, I lament not so much.' ὀδύρομαι (with accus. sup. v. 100) is here used with gen.

l. 105. ἀπεχθαίρει = 'makes me loathe.' Cp. στίξαιμι, Od. 11. 502.

l. 106. μνωμένῳ (μνάομαι, § 18. 2), 'when I think upon it.'

l. 107. ἤρατο, 'undertook,' [αἶρω]. Join τῷ δ' . . αὐτῷ, 'to that man himself troubles were destined to come, and to me sorrow for him never to be forgotten, to think how he is so long away, and we know not whether he be dead or alive.'

l. 112. νέον, adverbial to γεγαῶτα.

l. 113. τῷ δ' ἄρα, 'and in his heart he stirred a desire of tears for his father.' Join ὑπὸ . . ὥρε.

l. 115. ἀντ[α]. Notice accent which distinguishes it from ἀντί, and cp. ἄντα πορεύσαν, Od. 1. 334.

l. 120. εἶος, see on sup. v. 90.

l. 122. χρυσηλάκατος was interpreted by the ancient commentators as = 'with golden arrow;' but ἡλακάτη, at any rate, always means the 'distaff,' though there may be an ambiguity of meaning in ἀτρακτος between 'spindle' and 'arrow' It is a generic epithet of the goddess

as a female, and not specific with reference to her favourite pursuits of hunting. Pindar applies the epithet to Amphitrite and the Nereids.

l. 126. Θῆβαι or Θήβη, the chief city in upper Egypt, which was called after it 'the Thebaid.'

l. 131. ὑπόκυκλον = with little wheels or castors at the bottom, that the basket might easily be pushed about. Cp. IL 18. 375

χρύσεια δέ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκε.

l. 132. κεκράαντο, 'the edges thereon [ἐπὶ] had been finished off with gold,' from κραίνω. Others derive the form, strangely enough, from κεράννυμι, from the idea of the mixture of the two metals. The basket was full of the yarn already spun off. This was packed away, probably, in skeins or balls, while the distaff, with its charge of wool ready for spinning, lay across the basket from edge to edge. Others interpret τετάνυστο of standing upright, but the other rendering is simpler. Cp. Od. 1. 138 ἐτάνυσσε.

l. 138. ἴδμεν, § 23. 8.

l. 140. This line is generally rendered, 'Shall I be wrong in what I am going to say, or shall I be speaking the truth?' or else as a quasi-indirect question = 'whether I shall be wrong or right, my heart bids me speak.' It seems simpler to consider that Helen is debating upon her own question, ἴδμεν δὴ; and doubting whether to answer it or not. She says, therefore, 'Shall I withhold the truth (ψεύσομαι), or shall I speak the truth out? I have a great mind to do so.'

l. 141. εἰσικάτα ᾧδε, tam intusquam.

l. 145. ἐμεῖο, § 15. 1.

l. 151. Join μεμνημένος ἀμφ' Ὀδ., as Od. 1. 48. So μνησόμεθα περὶ πομπῆς, Od. 7. 191. Others join μνηθ. ἀμφ. Ὀδ., and take μεμνημ. as standing alone.

l. 153. ἀμφὶ ἐμοί. Explained by εἵνεκ' ἐμεῖο, inf. v. 170.

l. 158. σαόφρων = σώφρων.

l. 159. ᾧδ' ἔλθων, see on Od. 1. 182. ἐπεσβ. ἀναφαίν. = 'to make show of much talking.' There is no idea of φλυαρία or nonsense in the word. τὸ πρῶτον = 'his first visit.'

l. 160. Join τοῦ . . αὐδῆ.

l. 163. ὑποθήσεται, fut. indic. after ἔφρα, as εἴμ' ἐκ πόλιν ἔφρα με μήτηρ ἔφεται, Od. 17. 6.

l. 165. μὴ ἄλλοι, the η and α coalesce by synizesis, § 4. 3.

l. 166. οἱ, enclitic dat. as the accent on οὐδέ shows.

l. 170. πολέας, § 13. 5, two syllables.

l. 171. The order of words is, καὶ ἔφην [ἐμὲ] φιλησέμεν μιν ἐλθόντα, 'And I thought that I would entertain him when he came, beyond all other Argives, if Olympian Zeus had granted that a return should be vouchsafed us. And I would have given him for a home [νόσσα, trans. t. aor. of ναίω] a city in Argos, and would have made him a house, having

brought him from Ithaca with his goods and his son and all his folk, having cleared out one town [of those] that lie round us, and [which] are ruled over by myself.'

l. 181. μέλλεν ἀγάσσεσθαι, 'must himself have been jealous of this happiness.'

l. 187. Ἀντιλόχοιο, Od. 3. 112.

l. 188. Ἡοῦς υἱός, Memnon, king of the Aethiopians.

l. 190. The order of the words is, Ν. ὁ γέρον φάσκ' εἶναι σε πεπνυμένον περὶ (= 'beyond') βροτῶν.

l. 192. Aristarchus is said to have rejected this line, and most modern editors have followed him, because the οἷσιν seems wrong after ἐπιμνησαίμεθα. But the clauses really cross, so that οἷσιν ἐ. μεγ. refers closely to Νέστωρ φ. ὁ γ., and ἐπιμν. σείο to ἀλλήλ. ἐρέοιμ. A similar interchange comes Od. 8. 477 τοῦτο πόρε κρέμα—ὄφρα φάγησι—Δημοδόκῳ—καὶ μιν προσπύττειν. Peisistratus and his brothers are the subjects of ἐπιμν. and ἐρέοιμεν.

l. 193. εἴ τί που ἔστι = 'if it may be so,' a modest way of urging his advice.

l. 194. μεταδόρπιος may mean 'after supper,' μετὰ δόρπον. Peisistratus likes not to end the day in sorrow; so that Menelaus (inf. v. 213) suggests they should fall to again. Or it may be, 'during supper,' μετὰ δόρπω, in which case v. 213 will describe the meal resumed after the interruption of weeping. This is simpler.

ἀλλὰ καὶ Ἡὼς ἔσσειται, 'but the morning shall serve for that,' sc. ἔσσειται ὀδυρομένη.

l. 195. Join οὐ νεμεσ. τινα κλαίειν [τοῦτον] βροτῶν δε κε θ.

l. 197. γέρας. The only 'δοποιε' men can show the dead is, κείρασθαι [τινα], that one should cut his hair as a sign of mourning.

l. 199. καὶ γάρ follows οὐ νεμεσσῶμαι.

l. 200. μέλλεις ἰδμεναι, see sup. v. 94. Peisistratus had never been in his company nor seen him. Perhaps he was not born when Antilochus went to Troy.

l. 202 = Od. 3. 112.

l. 206. τοίου = πεπνυμένον. δ = 'wherefore,' cp Od. 1. 382.

l. 208. γαμiónτί τε γαν., 'at bridal and birth.' For similar hysteron proteron, see Od. 4. 723; 10. 417, etc.

l. 211. υἱίας αὖ, where Attic Greek would have used δέ.

l. 214. χευάντων, 'let them pour,' indef. subject, as often φασί, 'and there shall be stories in the morning for Telemachus and me to tell at length [διὰ] to each other.'

l. 220. Join βάλε φάρμακον εἰς οἶνον ἐνθεν ἔπινον. It is impossible to say what the φάρμακον was. Plutarch thought it only symbolised the glamour of Helen's eloquence: many moderns think it refers to opium.

- l. 226. δηόφρεν, § 18 3. For the subject to δ., see sup. v 214.
 l. 227. μητιόεντα, not 'cunningly devised' but (active) 'helpful.'
 l. 229. τῇ, 'where,' taking up the Αἴγυπτος implied in the adj. Αἰγυπτίη.
 l. 230. μεμυγμένα, 'intermixed,' good and bad together.
 l. 231. ἱητρὸς is the predicate. 'Each one is a leech skilled beyond all men.'
 l. 235. οἶδε, see on Od. i. 76.
 l. 236. ἀτὰρ refers back to ἐσθλῶν, 'though good, yet the God,' etc.
 l. 239. εὐκότα, 'suited thereto,' sc. to feasting and enjoyment.
 l. 240. μυθήσομαι, i. e. -ωμαι. Conjunct. parallel to ὀνομήνω.
 l. 242. ἀλλ' οἶον τόδ' ἔρεξε. We may supply καταλέξω or some such word, or make a sort of exclamation of it, 'But to think of what a thing this was that he did!' which latter way the Schol. prefers.
 l. 244. αὐτόν μιν = the later ἐαυτόν.
 l. 247. κατακρύπτων, 'disguising himself.'
 l. 248. ὃς οὐδέν τοῖος ἔην, 'who was in no wise such an one,' sc. anything but a beggar. δέκτης and οἰκεὺς seem irreconcilable.
 l. 249. ἀβάκησαν = 'took no notice.'
 l. 250. τοῖον ἔόντα = 'though so disguised.' Others interpret, 'I knew him to be such an one as he really was,' Od. ii. 144.
 l. 254. μὴ πρὶν ἀναφῆναι . . πρὶν ἀφικέσθαι, non prius ostendens quam advenisset.
 l. 258. κατὰ δὲ φρόνιν ἦ. π., 'brought back much information.'
 l. 262. δῶχ' = ἔδωκε.
 l. 263. νοσφισσαμένην, 'having quitted;' so with accus. Κρήτης ὄρεα νιφόμενα νοσφισάμην, Od. 19. 338.
 l. 264. φρένας . . . εἶδος. For this *accusativus respectus* defining τευ more closely, cp. Od. 11. 336.
 l. 269. τοιοῦτον is probably masc. agreeing, κατὰ σύνεσιν, with Ὀδυσ. φίλον κῆρ, which is merely a periphrasis for Ὀδυσσεύς.
 l. 272. ξεστῶ = 'fine-wrought.' ἵνα = 'where.'
 l. 274. κελευσέμεναι δέ σ' ἔμελλε, 'some God must have bidden you [come].' μέλλω is followed by a future, as in Od. 9. 477. or by an aor., as inf. v. 377. κελευσέμεναι may, therefore, be an aor. with the sigma, like οἰσέμεναι, σασέμεναι, etc. Had Helen's purpose come to pass the Greeks were lost.
 l. 277. περι[έ]στειξας, 'thou didst walk round.'
 l. 278. ἐκ δ' ὀνομακλ. = ἐξονομακλήδην δέ.
 l. 279. ἱσκουσ' ἀλόχοισιν, see on Od. 2. 121.
 l. 283. ὑπακοῦσαι, 'to answer,' Od. 10. 83.
 l. 285 = Od. 2. 82.
 l. 292. αἰγιον, 'all the harder!' cp. βέλτερον, Od. 6. 282. τὰ γε = 'his cleverness and endurance.'
 l. 294. τράπετε, 'send us off.'

ll. 297-300 = Od. 7 336-339. δέμνα, 'bed-steads,' ἔσασθαι, 'to wrap themselves in.'

l. 302 ἐν προδόμῳ. This merely resumes the phrase ὑπ' αἰθούσῃ = 'under the verandah.'

l. 312. τίπτε δέ σε = *quā vero de caussā necessitas huc te attulit?*

l. 314. δῆμον ἤ. 'Is the matter a public one, or private?'

l. 317. εἰ ἐνίσποις, '[To see] if you could tell me.' κληιδόνα for κληιδόνα, from Epic form for κληιδών.

l. 320 = Od. 1 92.

ll. 322-331 = Od. 3 92-101

l. 335 This simile is remarkable for having several points of comparison. The hind and fawns represent the suitors. the thicket is the house of Odys. The lion is Odys himself. Notice how the hypothetical mood [ἐξέρησι] passes into the perf and aor. indic. as the picture becomes realized in the poet's mind. Cp. Od. 5. 328 φορέσιν ἔχονται.

l. 339. ἀμφοτέρωσι includes the dam and her fawns, as representing both divisions of the family Cp. Virg. Aen. 1. 462

Atridas Priamumque et sacrum ambobus Achillen.

l. 341 = Od. 7. 311.

l. 343 ἐξ ἱριδος, 'in a match.' Philomeleides, the king of Lesbos, was said to have challenged to a contest in wrestling all who landed on his shores.

ll. 345, 346 = Od. 1. 265, 266.

l. 345. τοῖος ἔων takes up the same words from v. 342. 'O that in such strength Odys might come among the suitors, all of them would find speedy doom, and would rue their wooing.'

l. 348. παρακλιδὼν adds a closer description to παρέξ. 'I won't give you a different answer off the point and shirking your question, nor will I mislead you,' i. e. he will neither withhold the truth nor tell him what is false.

l. 349. ἀλλὰ τὰ .. τῶν οὐδὲν, i. e. *quae vero senex mihi narravit, ex his nihil celabo.*

l. 351. Αἰγύπτῳ. It is doubtful whether this is the land or the river of Egypt, sc. the Nile; see inf. vv. 477, 581.

Join ἔτι .. ἔσχον and δεῦρο .. νίεσθαι.

l. 352. ἐπεὶ οὐ. Synizesis, § 4. 2. τελέεσσας = not so much 'perfect' as 'effective,' that win an answer (τέλος) from heaven.

l. 354. ἔπειτα, begins the story = 'now.'

l. 355. Pharos lies so near the coast (less than a mile) that it is hopeless to reconcile the story with actual topography.

l. 356. τόσσον ἀνενθ' ὅ, 'as great a way off as a ship makes in a whole day'

l. 357 ἤνυσεν, aor. of custom.

ἐπιπνεύσει. For the diphthong ει, see § 3. 2.

- L 358. ἀπὸ . . βάλλουσι, 'they push off.'
- L 359. μέλαν = 'from deep wells,' so κρήνη μελάνυδρος, Od. 13. 409.
- L 363. κατέφθιτο, syncop aor from form φθίω, 'all our victuals would have been spent.'
- L 367. νόσφιν ἑταίρων defines οἴφ. μ' is for μοι, § 3.
- L 369. ἔτρεπε δέ, where later Greek would have γάρ. No man in Homeric times would eat fish when he could get meat.
- L 371. Trans. 'Art thou utterly a fool and spiritless; or art thou wilfully reckless, and takest pleasure in sorrow? seeing thou art so long cooped up in this island, and canst find no escape, while the heart of thy comrades is fainting.' μεθίνα, § 23. 1.
- L 377. See on sup. v. 94.
- L 380. πεδάα = 'keeps me a prisoner here.' ἔδησε, 'stopped me' originally, cp. sup. v. 351.
- L 387. τεκέσθαι, sc. ἐμὲ, 'begat me.'
- L 388. λελαβίσθαι, § 18. 2.
- L 389. ὅς κεν, apodosis, 'he will tell thee.' δὲ demonstr., Od. 1. 286.
- ll. 389, 390 = Od. 10. 539, 540.
- L 393. οἰχομένοις ὁδόν, 'while thou art away on a journey;' so ἐλθεῖν ὁδόν, Od. 3. 316.
- L 395. αὐτῇ, emphat., 'Do thou thyself;' for Odys. does not understand the plan.
- L 400. Constant usage seems to prove that δέ and not δὴ as proposed is the word after ἡμοι: δέ may here be compared with ἔπειτα, sup. v. 354. ἀμφιβεβήκει is the reading of the majority of MSS., and if it be adopted, we must treat it as an aor. of custom, being the only past tense in use from the pres. perf. ἀμφιβέβηκα. But ἀμφιβεβήκη, the reading in the text, is much simpler.
- L 402. φρίξ, the ruffled surface of water. Cp.
οἷη δὲ Ζεφύροιο ἑχεύατο πόντων ἐπὶ φρίξ
ὀρνυμένοιο νέον μελάνει δέ τε πόντος ὑπ' αὐτῆς. II. 7. 63, 64.
- L 404. νέποδες. This word has been variously interpreted as 'footless,' 'web-footed,' and 'offspring.' The last is best. It may be referred to root ΝΕΠ. seen in ἀνέψιος, νεφ-ος, περ-ίς, etc.
- L 406. πικρὸν ὁδμήν, see § 13. 2, and cp. inf. v. 442.
- L 408. ἐξείης, 'in order,' i. e. Odys. and his companions, though only σὲ is used in the preceding line.
- L 410. ὀλοφώια, the 'black arts' of a wizard; ὀλοός, ὀλοώιος, ὀλοφώιος.
- L 411. ἔπεισιν, 'goes his rounds;' cp. ἐποίχεσθαι, inf. v. 451.
- L 412. πεμπάσεται, i. e. πεμπάσῃται, properly, 'to count on the five fingers.'
- L 416. αὐθι ἔχειν, 'keep him where he is;' so αὐθι μένειν, Od. 5. 208. The infin. for imperat., as sup. v. 408.

l. 417. *πειρήσεται*, sc. *ἀλέξει*, 'He will try to do so by turning into everything that is made for moving on the ground.'

l. 420. *αὐτὸς* = *Proteus himself*.

l. 421. *τοῖος ἴων*, in his original shape.

l. 422. *σχέσθαι*, 'cease;' so *ἔσχοντο μάχης*, II. 3. 84.

l. 426. *ἴστασαν*. Virg. Aen. 6 ad fin., *stant littore puppes*.

l. 427. *ἦμα*, § 23. 3. *πόρφυρε*, 'was troubled.' Either a redupl from *φύρω*, or connected with root *ΦΡΥ*, seen in *φρέαρ* and Lat. *fer-ueo*.

l. 434. *πεποιθεα*, § 21. 3. *ἰθύν*, 'enterprise'

l. 435. *ὑποδύσα*, 'having plunged beneath,' described sup. v. 425.

l. 438. *εὐνάς*, 'lairs,' shallow pits scooped in the sand.

l. 442. *ὀλοώτατος*, § 13. 2.

l. 445 *ἀμβροσίη*, a fem. adjective used substantively, as *ῥοίη*, inf. v. 447. Here it must mean not the food of the gods, but a refreshing perfume. The corpse of Patroclus is kept from decay by its use, II 19 3rd.

l. 449. *ῥηγμῖνι*, 'at the breaker's edge;' *κύμα χέρσφ ῥηγνύμενον*, II. 4. 425.

l. 450. *ἐνδιος*, 'at noon,' lit. in full daylight Root *ΔΙΦ*, Lat. *di-es*.

l. 451. *ζατρεφέας*, 'plump, well fed.' *ζα* = *διὰ*, through the pronunciation of the iota as j, 'thoroughly.'

λέκτο ἀριθμόν, 'told their number.'

l. 453. *λέκτο αὐτὸς*, 'lay down himself.' Two syncopated aorists from distinct roots, viz. *ΛΕΓ* and *ΛΕΧ*. So in Latin *lego* from 1st, and *lectus* ('a bed') from 2nd. *ώισθη* (*οἶμαι*), commoner in middle aor. *δίστατο*, 'suspected.'

l. 458. *ὑψηπέτηλον*. The first half is the emphatic part, the latter is generically applicable to all trees. So *δρῦς ὑψίκομος*, Od. 12. 357; *πικνόπτεροι ἀηδόνες*, Soph. O. C. 17.

l. 460. *ἀνίαζε*, 'grew tired;' intrans., as inf. v. 598.

l. 463. *τέο σε χρή*; see on Od. 1. 124.

l. 465. *παρατροπέων με*, 'seeking to mislead me.'

l. 472. *ἀλλὰ μάλα*, cp. Od. 5. 342, 'Why of course you ought,' etc.

l. 476. *ἐκκείμενον*. The other reading is *ἐς ὑπόροφον*. But *ἵεσθαι* can be used with the accus. without a preposition, as in Od. 3. 1.

l. 477. *δυπετής*, lit. 'fallen from Zeus,' i. e. from the sky; here it means 'rain-fed.'

l. 490 = Od. 1. 238.

l. 492. *οὐδέ τί σε χρή*, *nec te oportet haec rescire*.

l. 493. *ἐμὸν νόον* = 'what I know.'

l. 495. *λίποντο* = *supererant*, Od. 3. 196, inf. v. 537.

l. 497. *μάχη δέ τε καὶ σὺ*, 'At the battle you yourself were present' = I need tell you nothing of the doings before Troy.

l. 498 = Od. 1. 197.

l. 499. *Aias* = the Locrian Ajax, son of Oileus.

l. 500. *Gyrae*, probably off the south of Euboea (Virg. Aen. 11. 261). Ajax was wrecked thereon, but got on *terra firma*.

l. 503. καὶ μέγ' ἄσθθη, 'and had been recklessly presumptuous.' The ἄσθη was the folly that suffered him to make such a boast. Cf. *furiis Aiacis Oilei*, Virg. Aen. 1. 41.

l. 504. φυγέειν. Although after words expressing expectation and the like, aorists may be used where the future would be more natural (cp. Od. 2. 171, 280), still it is likely that φυγέειν keeps its past signification here. He sat on the rock and boasted that he *had escaped*.

l. 508. τὸ μὲν, 'And the one part stayed where it was, but the other fell in the sea, the broken piece,' on which Ajax had been sitting.

l. 510. τὸν δὲ, 'And him [the crag] carried down through the vast surging sea: so there he died, when he had drunk the brine.' This line was rejected as unworthy by many critics, because they failed to see the grim humour of it, that almost partakes of the nature of a σκῶμμα παρὰ προσδοκίαν. Cp. Od. 12. 350.

l. 512. σὺς ἀδελφεὸς = Agamemnon.

l. 514. Μαλειῶν. As this lay out of Agamemnon's course, we must suppose that a storm (Od. 5. 109) first drifted him south, and as he worked up again and sighted Malca, a fresh hurricane drove him north-east to the Argolic promontory. Here the wind changed, and let him make his port.

l. 519. κείθεν takes up not ἀγροῦ but ἐσχατιήν, while ὅθι refers back to ἀγροῖ only. The wind shifted in his favour, and gave him a fair run from the promontory of Argolis. Bekker, Ed. 2, proposes to meet the difficulty by inserting vv. 517, 518 after v. 520.

l. 520. ἴκοντο, sc. Agamemnon and his friends.

l. 521. ἥ τοι ὁ. Here the apodosis begins.

l. 522. ἀπτόμενος, 'as he touched it.'

l. 523. χέοντο. Notice the use of plural verb with neut. plur., Od. 2. 156.

l. 525. ἐπέσχετο δὲ μισθὸν, 'and promised as his pay.'

l. 526. Both ὅ γε and ἔ are best referred to the σκοπός. 'He watched for a year, lest he (Agamemnon) should pass him by unobserved.'

l. 531. The whole scene is laid ἐν μεγαροῖσι, so that ἐτέρωθι means 'at the other side of the hall.'

l. 532. Join βῆ ἱπποῖσιν καὶ ὄχεσφιν. Cp. sup. v. 8.

l. 534. ἀνήγαγε, 'brought up from the shore.'

l. 535 = Od. 11. 411. κατέκτανε, aor. of custom.

l. 537. ἔκταθεν (κτείνω), § 22. The story here told is inconsistent with the form of it in Od. 11. 405 foll.

l. 541. For grief shown by 'rolling on the ground,' cp. Od. 10. 499.

l. 546. κεν κτείνεν. If κεν [for which Bekker, Ed. 2, reads καὶ] be retained, we must regard it as a loosely expressed apodosis to a protasis

understood. 'Either you will find Aegisthus alive, or [if you don't] Orestes will have been his slayer, and you will come in for the funeral feast.' Cp. Od. 3. 309.

l. 553. This verse is generally rejected as inconsistent with the statement of Proteus (sup. v. 496) that only two chieftains were dead.

ll. 557-560 = Od. 5. 14-17.

l. 561. Ἀργεῖ here = Peloponnese.

l. 563. The heroes are transported alive (οὐ θέσφατόν ἐστι θαιέειν) to Elysion, and are found there not as εἰδωλα καμόντων, but with real bodies. Elysion (ἤλυσις, 'where men go') lies in the far west.

l. 566. οὐ . . οὔτε . . οὔτε. So οὐ Τρώων . . οὔτ' Ἑκάβης οὔτε Πριάμοιο ἀνακτος, Il. 6. 450.

l. 569. οὐνεκα takes up πέμψουσι, sup. v. 564. σφιν = 'in their eyes.'

ll. 570-576 = sup. vv. 425-431.

l. 577 = Od. 11. 2.

l. 581. εἰς Αἰγύπτιοις, supply ἔδωκ', as sup. v. 477. εἰς with στήσα means, 'I sailed them back thither and moored them there.'

l. 584. χεῖρα τύμβον, 'I heaped up a cairn.'

l. 596. τοκήων, here used loosely for mother and grandfather.

l. 597. ἔπη means 'the story'; μῦθοι includes the way of telling it.

l. 600. δῶρον δέ. 'But let the gift which you shall give me be something to treasure up: horses I will not take to Ithaca.'

l. 602. πεδίοιο. The Eurotas valley is too narrow to come under this description, which may refer to the east part of Messenia, under the rule of Menelaus.

l. 603. λωτός (different from λωτός of Od. 9) is a sort of 'clover.' κύππερον is probably the marsh plant called 'galingale.'

l. 604. εὐρυφυές, 'broad in the ear,' a characteristic of barley.

l. 606. ἐπήρατος cannot mean 'lofty' (ἐπαίρω) as some commentators interpret, but 'charming,' as elsewhere. The awkward asyndeton in v. 606, and the unusual adversative sense which has to be forced upon καὶ (καὶ μᾶλλον ἐπ.) are both avoided if we place v. 606 after v. 603. Ἰθάκῃ δέ τε καὶ περὶ παστέων αἰγίβοτος καὶ μ. ἔ. ἰ.

l. 610. κατέρεξεν, (καταβρέζω).

l. 615. See on sup. v. 132.

l. 618. ἀμφεκάλυψε, so κεύθειν, Od. 6. 303.

l. 619. κείσέ μ. νοστ. = 'as I came there on my home voyage.' τείν = σοι.

ll. 621-624. These lines are unsuited to the feast which Menelaus is represented as giving, sup. vv. 3 and 16. They describe a sort of ἔρανος the very details of which (e. g. ἦγον, ἔπεμπον) are unhomeric. Probably the lines were introduced to soften the abrupt change of scene from Sparta to Ithaca.

l. 627. ὅθι περ πάρος (sc. τέρποντο). The reading in the text is

that of Aristarchus; the majority of MSS. have *δοι περ πάρος ὕβριν ἔχεσκον*.

l. 633. *νεῖτ[αι]*, 'will return.' *νέομαι*, used in a fut. sense Od. 11. 114.

l. 634. *χρεὼ γίγνεται*, 'need is come for it.' *χ. γ.* governs the same case as its equivalent *χρή*.

l. 636. *ὀπὸ* = 'at the teat.'

l. 637. *τῶν κεν*, 'I should like to drive away one of them and break him in.'

l. 639. Join *αὐτοῦ ἀγρῶν*, 'there on the estate,' as *ἄλλοθι γαίης*, Od. 2. 131.

l. 642. Antinous asks whether any of the young Ithacensian nobles accompanied him, or his own servants, he had servants of his own, so the latter was equally possible (*δύναιτό κε*).

l. 646. *ἀέκοντος*. The conjectural reading *ἀέκοντα* removes all difficulty from the line, for *ἀπηύρων* generally takes a double accus. Cp. Od. 11. 202. As the line stands, we may suppose a mixed construction between *ἀπαιρῶν σε νῆα* and *ἀπαιρῶν ἀέκοντος νῆα*. The construction *βίη ἀέκοντος*, 'in spite of your reluctance,' is posthomeric. But it is not unlikely that *ἀέκοντος* stands in a loose participial construction almost equivalent to the gen. absolute. For such a usage, cp. Od. 6. 157 *σφ.σι . λευσσύνταν*, 9. 256 *ἡμῖν . δεισάνταν*, 9. 458 *οἱ . . θεινομένου*.

l. 652. *μεθ' ἡμέας*, 'next to us.' Others make the phrase = *μεθ' ἡμῶν*, 'among us,' as Od. 16. 419

καὶ δέ σε φασιν

ἐν δῆμῳ ἰθάκης μεθ' ὁμήλικας ἔμμεν' ἄριστον.

l. 653. *οἳ οἳ ἔποντο* = *bi eum copulabantur*.

l. 654. *τῷ αὐτῷ*, 'to the man himself [Mentor].'

l. 658. *ἀμφοτέρωσιν*, sc. Antinous and Eurymachus.

ll. 661, 662. These lines were probably transferred hither from ll. 1. 103. If *ἀμφιμέλαινα* is rightly written in one word (instead of letting *ἀμφὶ* stand as an adverbial adjunct to *πίμπλαντο*), it may mean 'darkened all through,' either by mental gloom, or by the 'black gall,' which was supposed to be an accompaniment of passion. Cp. *μελαγχλίταν φρήν*, Aesch. Pers. 114, *κελαινόφρων μήτηρ*, Eum. 459.

l. 662. *ἔκτεν*, cp. sup. v. 27.

l. 665. Trans. 'Away this young lad has gone, as you see, in spite of so many of us here.' The simplest account of *αὐτως* (rendered here 'as you see') is that it is another form of *οὕτως*, and the many different meanings assigned to it by different commentators only prove that it is in each case coloured by the context in which it occurs, and is interpreted by tone and gesture to express the speaker's feelings. If it be referred to *αὐτός*, we might here render, 'he has simply taken himself off.'

l. 667. *ἄρξει*, 'He will get the start by-and-by, in being our ruin.'

He had already got the start of them in slipping out of Ithaca unopposed. Cp. ἦρχε νέεσθαι, 'He was the first to go,' Il. 2. 84.

l. 669 = Od. 2. 212.

l. 670. ἰόντα = 'on his way.' The context may imply that this means 'on his return;' but εἶμι in itself contains no such idea.

l. 672. ναυτίλλεται, conjunctive, § 3. 4.

l. 675. ἀπυστος, 'uninformed,' used passively Od. 1. 242.

l. 682. ἡ εἶπεμ., § 4. 3.

l. 684. μὴ μνηστεύ.. δειπνήσειαν. Penelope meant to say two things: (1) Would that they had never wooed me, nor even met here at any other time! and (2) Would that they might now eat their last meal here! But only (2) is put out in full, and (1) shrinks into a mere participial sentence; the initial μὴ, which would have introduced a negative wish, serving only to negative the participles. The whole sentence might be turned, *Utinam... nec me unquam petentes neque alio tempore congressi... ultimam hic cenam jam nunc comedant!* The parallel generally quoted from Od. 11. 613 is not altogether in point, as there a negative wish is introduced in the ordinary way by μὴ.

l. 686. The change to the 2nd person in κατακείρετε shows that Penelope includes Medon in the charges against the μνηστήρες.

l. 688 τὸ πρόσθεν, 'ere this,' 'long ago,' explained by παῖδες ἔόντες = 'in the days of your childhood.' ἀκούετε, cp. Od. 3. 84.

l. 690. Join οὔτε βέβας τινὰ ἐξαίσιόν τι, οὔτε εἰπών. Trans. 'In that he never did anything unfair to any one in the town, nor said it, which is the common way with high-born kings: one man [a king] will likely enough hate, another he may love.'

l. 691. δίκη, in the sense of 'custom,' Od. 11. 218. The conjunct and optat. moods express the relative probability of an ordinary king showing hatred or favour. Cp. ἡ κε φέρησι μέγα κράτος ἡ κε φεροίμην, Il. 18. 308. With βέβειν τινὰ τι, cp. Il. 2. 195 μὴ τι χολασάμενος βέβη κακὸν υἱὰν Ἀχαιῶν. So inf. ἐώργει ἀτάσθαλόν [τι] ἄνδρα.

l. 695. εὐεργέων, from εὐεργία plur. of εὐεργής.

l. 704. ἀμφασίῃ ἐπέων for ἀφασίῃ, as ἀμβροτος for ἀβροτος.

l. 705. θαλερὴ φωνή, 'the flow of her voice;' so θαλερὸν δάκρυ, the notion being 'fresh growing,' 'vigorous.'

l. 709. πούλιν, see sup. v. 406.

l. 712. ὤρορε, redupl. aor.

l. 717. πολλῶν. ἐόντων, 'though there were many [seats] in the chamber.' οἶκος, as in Od. 1. 356.

l. 721. δδινόν, ἄδην, = 'her fill of weeping.'

l. 722. περὶ γὰρ, see on Od. 1. 66. τράφεν ἡδ' ἐγένοντο. Cp. sup. v. 208.

l. 726 = Od. 1. 344. The Schol. rejects the line here as superfluous.

l. 728. ἀκλέα, for ἀκλέα = 'without any tidings (κλέος) of him.'

l. 733. τῷ κε μάλ' ἢ κεν. The only instance of the double κε. The double ἄν is not found in Homer; for ἄν... κε, cp. Od. 5. 361. Here the first κε gives a conditional character to the whole sentence, which is then subdivided into two conditional clauses.

l. 736. ἔτι seems to point to the time when she was *yet* at home, before she reached Odysseus' house.

l. 740. ὀδύρηται, 'make his plaint to the people who are bent on destroying.' It is simpler to make λαοῖσι the direct antecedent to οἱ and to consider them as siding with the suitors. Otherwise we must render 'complain to the people [about those] who,' etc.

l. 743. Eurycleia means to say, 'Whether you slay or spare me, yet I will speak out.'

ll. 747-749 = Od. 2. 374-376.

l. 752. εὔχε[ο].

l. 754. κάκου (for κάκοε from κακῶω) = 'trouble not.'

l. 755. Ἀρκεισιάδαο. Arcesius was father of Laertes.

l. 756. ἐπέσσεται = *supererit*.

l. 757. ὑψερεφέα. Synizesis of last syllables.

l. 761. There is no mention of Penelope burning the barley; so that we are to suppose that she poured it from the basket as though it had been a libation.

l. 764. Join κατὰ... ἔκηε, 'burned up.'

l. 767. ὀλόλυξε, as in Od. 3. 450. οἱ, *dativus commodi*.

l. 768 = Od. 1. 365.

l. 769 = Od. 2. 324.

l. 771. ἀρτύει. The suitors misinterpreted the meaning of Penelope's sacrifice and prayer. δ = *quod*, 'that.'

l. 772. ἴσαν, § 23. 8, 'But this they knew not, how things really were.' Viz. that Penelope was aware of their plans.

l. 774. δαιμόνιοι, 'reckless men,' i. e. rendered infatuate by the influence of some higher power.

l. 775. πάντας ὁμῶς, 'all alike' (distinguish ὁμῶς and ὁμῶς), whether about the plot against Telemachus or about Penelope's wedding.

l. 776. σιγῇ τοῖον, see on Od. 1. 209.

l. 782. τροποὶ, leathern loops to hold the oar at the gunwale. Cp. the use of τροπωτήρ, Thuc. 2. 93.

l. 783 = Od. 8. 54.

l. 785. The ship was ready to start at a moment's notice; not drawn up on the sand; but riding at her moorings (εἵναλ) 'well out in the water.' She was made fast to the shore also by the πρυμνήσια, so they were able to warp her in and disembark (ἐκ δ' ἔβαν), as they had no small boats.

l. 788. ἀπαστος ἔδ. ἢ. ποτ. is added as epexegetis to ἄσιτος.

l. 792. The point of comparison is the fear and helplessness of the

lion, and the narrowing circle of huntsmen drawing in upon him. Join *περιάγειν μιν κύκλον*, as *ἀμφιεννύναι με χλαῖναν*, Od. 10. 542.

L 793. *νήδυμος*. See Buttmann Lexil. sub voc., where *νήδυμος* is held to be an erroneous form for *νήδυμος*, i. e. *ἡδύς*. The interpretation of Aristarchus, sc. *ἀνέκδυτος*, points to a derivation *νη-δύω*.

L 799. *πέμπε*, sc. *Ἀθήνη*.

L 800. *εἰώε*, properly = 'until,' here means, 'in order to.'

L 802. *παρά κληῖδος ἱμάντα*, see on Od. 1. 442.

L 803. Join *καὶ προσέειπέ μιν μῦθον*, with double accus., as *προσανδᾶν*.

L 807. *ἀλιτῆμενος* (like *βλήμενος*, *οὐτάμενος*, *ἀλαλήμενος*), is a participle of the syncopated second aor., in a sort of adjectival sense = 'sunful,' 'guilty in the eye of the Gods.' *ἀλιταίνω* generally takes the accusative.

L 809. *ἐν δναρείησι πύλῃσι*. Cp. Od. 19. 562 foll.

*δοιαί γάρ τε πύλαι ἀμενηνῶν εἰσὶν ὀνείρων,
αἱ μὲν γὰρ κέρασσι τετεύχεται, αἱ δ' ἐλέφαντι.
τῶν οἱ μὲν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,
οἱ δ' ἐλεφαίρονται, ἔπε' ἀκράντα φέροντες
οἱ δὲ διὰ ξεστῶν κέρασιν ἔλθωσι θύραζε
οἱ δ' ἔτυμα κραινουσι, βροτῶν ὅτε κέν τις ἴδῃται.*

The adjective *ὀνείριος* only occurs here.

L 811. *πωλείαι*, pronounced as two syllables by synizesis, as *κέλεαι* inf. v. 812. For the use of the present tense with *πάρος* cp. Od. 5. 88. Another reading is *παλέ*, sc. *παλέ[αι]*.

L 821. *δ γε* resumes the original subject [*παῖς*], as Od. 1. 4. *τῶν ἐνὶ δῆμῳ, ἐν' οἴχεται*, *eorum in populo apud quos hinc procul versatur*; for *ἐνα* must not be construed as if = 'quo' *digressus est*, but it marks the place where he now is.

L 831. *θεοῖό τε ἑκλυσ ἀΐδῃς*, 'and didst hearken to some god's bidding.' As Hermes, himself a *θεός*, might be sent by Zeus.

L 834. *εἰν Ἀἰδαιο δόμοισι*, supply *ἑστί*.

L 836. *ἀγορεύσω κείνον*, parallel construction to *κατάλεξον κείνον*, sup. v. 832.

L 838. *κληῖδα σταθμοῖς* = 'the bolt that fitted into the doorpost.'

L 841. *νυκτὸς ἀμολγῶ*. See Buttmann Lexil. sub voc.

L 846. *Ἀστερίς*. There is no islet to be found now answering to Homer's description. The attempt to identify it with Dascalion (a mere rock without a port or the possibility of one), does not mend matters. Besides, this is a poem and not a treatise on geography.

BOOK V.

In Book I (82 foll.) Athena had proposed to send Hermes to Ogygia, and to proceed herself to Ithaca to counsel Telemachus. Her own part had been performed; but Hermes had not yet been despatched, though six days had elapsed since Athena's request. She therefore repeats it.

l. 1. The story of Tithonus and the gift of 'cruel immortality' is later than the Odyssey. Here he appears as a noble hero.

l. 3. θῶκόνδε. The daily gathering of the gods in the Hall of Zeus. For the construction, cp. ἐν θρόνους ἕζοντο, Od. 4. 51.

l. 6. μέλε γάρ οἱ, 'For he was in her mind while staying in the halls of Calypso.' The impersonal use of μέλειν is later than Homer.

l. 7 = Od. 8. 306, etc.

l. 8. πρόφρων, see on Od. 2. 230. We must either suppose the following lines to be an interpolation, or else regard them as an intentional resumption of familiar passages; vv. 8-12 = Od. 2. 230-234; 14-17 = Od. 4. 557-560, 18 = Od. 4. 727 and 700; 19, 20 = Od. 4. 701, 702.

l. 18. μεμάσσι, the subject to this is suggested by λαῶν, sup. v. 12.

l. 20. Πύλον, see on Od. 3. 4.

l. 23. οὐ γὰρ δὴ. 'Why, did not you yourself counsel this plan, that Odysseus may wreak vengeance on them at his return?' As a matter of fact Athena had not alluded to the vengeance.

l. 27. παλιμπετές, a neut. adj. used adverbially, like ἐπιτηδέα. It conveys here the notion of a fruitless enterprise. Cf. 'I will turn thee back by the way by which thou camest' (2 Kings 19. 21). ἀπονέωνται, the initial syllable lengthened *metr. grat.*

l. 29. αὖτε is further explained by τὰ τ' ἄλλα περ (cf. αὖτε of repeated acts, Od. 9. 393 = 'as often as they dip it'). The sentence opens with γὰρ, as the clause introducing the reason for an act is often put first in Homeric syntax. Cp. Od. 1. 337; 8. 159; 10. 190, 226.

l. 30. εἰπεῖν, infin. for imperat.

ll. 30, 31 = Od. 1. 86, 87.

l. 33. σχεδῆς (sc. κηδῆς), properly, a femin. adjective from ἔχω. The epithet πολυδέσμου suggests that it may mean a structure of *joined* planks. Cp. σχεδόν.

l. 34. Σχερίη. The Phaeacians had formerly dwelt in Ὑπερίη (Od. 6. 4), 'the Highland;' then they were settled in Scheria, which place later tradition identified with Corcyra (Thuc. 1. 25 and 3. 70). But Scheria only means 'coast-line,' and has no 'local habitation.' The ships, gardens, and palace are the marvels of fairy-tale, and the people and their country are equally fabulous.

l. 36. *περὶ κῆρι . . . πμήσουσι*. It is better to interpret *περὶ* in this phrase adverbially = *περισσῶς*, and to take *κῆρι* as a local dative. We get the constituent elements of the full expression; e. g. *περὶ . . . φιλεῖν*, Od. 8. 63, and *κῆρι . . . φιλεῖν*, Il. 9. 117. It is not easy to say what *περὶ κῆρι* could mean, though later writers may have used analogous phrases, as *περὶ φόβῳ*, Aeschyl. Cho. 35.

l. 39. *Τροίης*, sc. *γαίης* = 'Troy-land.' "*Δίον* is the city.

l. 41 = Od. 4. 475.

l. 43. *διάκτορος*, see on Od. 1. 84.

ll. 44-46 = Od. 1. 96-98.

l. 47. *εἴλετο δὲ ῥάβδον*. So Virg. Aen. 4. 243

Tum virgam caput; hac animas ille evocat Orco

Pallentes, alias sub tristia Tartara mittit:

Dat somnos adimitque, et lumina morte resignat.

l. 50. *Πιερίην δ' ἐπιβὰς*, seems to refer to his flight over the peaks of the Pierian range that runs N.W. from Olympus, from which clear mountain heights (*ἐξ αἰθέρος*) he plunged into the sea.

l. 53. *πυκινὰ πτερά*, 'his thick plumage.' Hermes does not take the shape of a cormorant, but only rides over the waves like one, for *πέτετο*, v. 49, can be used of any rapid motion.

l. 54. *πολέεσσιν*, § 13. 5. Cf. *πολλὰ κύματα βάντ' ἐπιόντα τε*, Soph. Trach. 112.

l. 56. *ἥπειρος* may be used of any *land* in opposition to *sea*. Here it is an island-coast. So used of Ithaca, Od. 13. 114.

l. 59. *ἑσχαρόφιν*. For the position of the *ἑσχάρη*, see plan of House. The termination *-όφιν* points to a noun of the second and not of the first declension. Cp. *ἐνῆφιν*, the ordinary form, Od. 2. 2.

l. 60. *εὐκέατοια*, either Virgil's *fissile lignum*, or 'defily split' into billets. *θύον*, perhaps the *arbor vitae*.

l. 62. *ἐποίχεσθαι*, 'moving at the loom.' Weavers had to cross from side to side of the loom to take up the shuttle after it had been thrown across through the warp. Cp. Pind. Pyth. 9. 33 (18) *ἰστῶν παλιμβαμονε ὁδοῦς*.

κερκίδ[ι] = 'with the shuttle,' § 6.

l. 66. *σκῶπες* may mean the 'little horned owl,' and *εἰνάλιαι κορώναι*, 'cormorants,' so called from their plumage, which is not unlike the 'crow's.' *τανύγλωσσοι*, 'long-tongued,' refers to their constant screeching.

l. 67. *θαλάσσια ἔργα*, 'business in the waters;' e. g. fishing.

l. 68. We have done with the background and the surroundings; a new feature is now introduced. 'But on the spot (*αὐτοῦ*), round the cave, a garden vine trained luxuriantly.'

l. 70. *πίσυρες*, Aeolic form for *τέσσαρες*.

λευκῶ, 'bright,' 'sunlit.' Cp. *μέλαν ὕδωρ*, Od. 4. 359.

l. 77. *Joim ἀντην ἰδοῦσα*.

l. 84. This line belongs properly to inf. v. 158, and is rejected by the Schol.

l. 88. αἰδοῖός τε φίλος τε, 'an honoured and welcome guest;' with πάρος θαμίζεις, cp. Od. 4. 811.

l. 90. τετελεσμένον has got its meaning of 'possible,' from the thought that 'what has been done once,' can be done again.

l. 91. This line should be omitted, as contradictory to v. 86. It is absent from the majority of MSS.

l. 95. ἤραρε θυμὸν ἔδωδῃ, 'had comforted his heart with meat.' (Cp. Genesis 18. 5.)

l. 98. τὸν μῦθον, 'my story.' ἐνισπήσω, from ἐνέπω.

l. 103. Trans. 'It is wholly impossible that any other God should overreach or baffle the will of Zeus.' For ἔστι with accus. and infin., cp. Od. 11. 158.

l. 105. This idiomatic use of the superlative with the genitive need not be described as a substitution for the comparative; but, rather, the superlative retains its force, and the genitive stands simply as the case of reference. Here, 'The most wretched creature, viewed in reference to all others.' Cf. Thuc. 1. 36 ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παραπλοῦ κεῖται, i. e. 'favourably in relation to.'

l. 106. τῶν ἀνδρῶν takes up and defines more closely ἄλλων.

l. 108. Ἀθηναίην ἀλίτοντο, cp. Od. 3. 135; 4. 378.

l. 110. The Scholiasts rejected the whole passage vv. 105-111; at any rate we must dispense with vv. 110, 111, which represent Odysseus as driven on Calypso's shore by the storm raised by Athena.

l. 112. ἠνώγει, 'he bade me,' sc. sup. vv. 30 foll.

l. 118. σχέτλιοι, from ἔχεσθαι, implies (like Lat. *improbis*) a pertinacious determination of carrying out a purpose at all hazards.

l. 120. ἀμφαδίην. Fem. accus. of adjct. used adverbially (cp. σχεδίην .. κρύβδην) = 'honourably,' a marriage that one may confess to without shame. ποιήσεται, conjunctive.

l. 123. The legend that makes Orion to be slain by Artemis, serves to confirm the identity of Ortygia and Delos; at any rate the name Ortygia is always connected with the worship of Artemis. The flights of quails (ὄρνυξ) common in the Archipelago suggest the etymology of the name.

l. 124. ἀγανοῖς. This proves that the phrase is used of every form of sudden death; for the visitation here is a wrathful one. Trans. 'painless.'

l. 125. Ἰασίῳ. This word (from αἶα or ἰα) points to the origin of the myth as connected with the fertile powers of the soil.

l. 126. φῖ θυμῷ εἴξασα, 'yielding to her own inclination,' i. e. not perforce.

l. 127. νεῖω ἐν τριπόλῳ. The three ploughings of the soil took place (1) in autumn, (2) in spring, (3) in summer, for a second crop.

The third ploughing was called *νεῶσαι*, when the ground was 'freshened up;' *νειὸς* is hardly parallel in meaning with the Latin *novalis*.

l. 127. ἀπυστος, see Od. 4. 675.

l. 130. περὶ τρόπιος βεβαῶτα, 'bestriding the keel;' see inf. v. 371.

l. 132. ἔλσας, of a 'crushing' blow, from εἰλω, 'to squeeze.' Cp. κέλσας, from κέλλω. Cp. Od. 7. 250.

ll. 133, 134. These lines come in appropriately here, but not sup. vv. 110, 111, where they first occur.

l. 139. ἀνώγει is the present tense from a verb ἀνώγω, ἤνωγον, formed from the earlier perf. ἀνωγα.

l. 140. οὐ πῃ πέμψω is not so much 'I won't' as 'I can't dismiss him,' οὐ γὰρ πάρα νῆες.

l. 143. οὐδ' ἐπικεύσω, parenthetical = 'without reserve.' ὥς κε follows directly from ὑποθήσομαι.

l. 150. ἦι[ε], § 23. 3.

l. 153. οὐκέτι, 'no longer.' At first she found favour in his eyes till he became home-sick.

l. 155. παρ' οὐκ ἐθέλων ἐθελούσῃ, i.e. οὐκ ἐθέλων παρ' ἐθ. The grammatical order is disturbed to bring the two contrasting words into juxtaposition. Cf. inf. v. 224 μετὰ καὶ τόδε τοῖσι γενέσθω, sup. v. 97 θεὰ θεόν.

l. 156. ἡμόνεσσι, see inf. vv. 418 foll.

l. 160. κάμμορε = κατάμορε, 'fate-crushed;' cp. καμμονίη, for καταμονίη, Il. 22. 257.

l. 161. πρόφρασσα, cp. the form μέτασσαι, Od. 9. 221, a femin. adj., like πρόφρων in meaning, but pointing to a masc. πρόφρας, from προφράζομαι, 'to be careful for.'

l. 163. ἱκρια, see on v. 252 inf.

l. 164. ὑψοῦ, as the ἱκρια form the highest part of the hull. He naturally begins by laying the keel.

l. 173. ἄλλο τι δὴ τόδε μήδεαι, 'Surely thou art *berrein* devising something else, and not my safe despatch.'

l. 174. κέλει, § 4. 3.

l. 175. εἶσαι, cp. Od. 3. 10.

l. 179. μή τί μοι αὐτῷ, 'that thou wilt not devise any other mischief, to do me harm;' κακὸν ἄλλο is the object, and πῆμα in apposition to it as a predicate. Cp. Od. 7. 195.

ll. 180, 181 = Od. 4. 609, 610.

l. 182. Trans. 'In sooth thou art a rogue, with no simplicity in thy heart—(her address is of a playful character)—seeing what the words are that thou hast devised to utter.'

l. 185. κατειβόμενον, 'that down-flowing water of Styx,' running from the upper world into the realms below.

l. 189. ὅτε με χρεῶ, 'whenever need might press so hard on me.'

l. 197. οἷα βροτοὶ ἄνδρες ἔδουσι. Calypso has no hope of making

Odysseus an immortal (sup. v. 135), so nectar and ambrosia are not suited to him.

l. 202. τοῖς ἄρα. Yet the conversation is only between two. Cp. Od. 7. 47.

l. 205. σὺ δὲ χαῖρε καὶ ἔμπη, 'Yet a blessing go with you notwithstanding.'

l. 215. τόδε χῶεο, 'be thus angry;' τόδε, a cognate accus. with the verb. Cp. Od. 1. 409: and Eur. Med. 157 κείνῳ τοδε μὴ χαράσσαι.

l. 224. τόδε τοῖσι, see on sup. v. 155.

l. 225 = Od. 3. 329.

l. 226. ἐλθόντες τῶγε. Notice the confusion between plural and dual.

l. 230. ἀργύφειον. The second half of the word is referred by some to the root ΦΑ = 'appearance.' Others compare it with the termination of diminutives, e.g. ζαΐφιον.

l. 234. πέλεκυς (πλή-σσω), the axe for felling (inf. v. 244), σκέπαρνον, the adze for squaring and smoothing (inf. v. 237). Join ἄρμενον ἐν παλάμῃσι, as in ll. 18 ὅσο τροχὸν ('potter's wheel') ἄρ. ἐν. παλ. Syncop. 2nd aor. particip. of ἄρω.

l. 235. ἀμφοτέρωθεν, like the Lat. *bipennis*.

l. 237. ἐύξοον, not in an active sense, but 'smooth-polished,' referring to the handle of the adze.

l. 240. αὖα πάλαι περίκ., 'long sapless, quite dry,' the best substitute he could get for wood felled when green and put to season.

l. 244. πάντα, 'in all.' Cp. Od. 8. 258. πελέκκησεν, 'lopped.' The work of the σκέπαρνον begins at ξέσσε.

l. 245. σταθμή is not the plummet (σταφύλη), but a string rubbed with chalk, that is drawn tight on any surface, then lifted in the centre and let to fly back, so tracing a straight line.

l. 248. γόμφοισιν. Trans. 'Then he hammered it together with pegs and clamps.' Metal nails were called ἤλοι. The ἄρμονίαι may represent some simple form of mortice and tenon, or more likely cross clamps of wood laid over parallel timbers to keep them together, and pegged down to each timber with a γόμφος.

l. 249. ὅσον τίς τ'. Trans. 'As wide as a man may trace out the hull of a broad freight-ship, of such size did Odysseus frame his raft.' τορνῶσεται is probably for τορνῶσεται. The τόρνος used is a pencil at the end of a string working round a centre to mark circles.

l. 251. τόσσον ἔπ' = ἐπὶ τόσσον.

l. 252. ἴκρια δὲ στήσας. Trans. 'And he worked away at his ship ([ἐ]ποιεῖ), putting up the decks by fitting them to the close-set ribs, and he finished off with the long side-planking.' The Schol. compares the σταμίνας to the vertical threads or warp (στήμων) of the loom, which sufficiently describes their position. The side-planking (ἱπηγεῖς, cp. διηγεῖς) was naturally fastened on last (τελεύτα). The middle or waist

at the ship was undecked, and contained the rowers' benches and the *ἄντλος* (*ἀντλος*). The *ἱκρία* are two small decks, at the bows and at the *πίρνα*, broad enough to sleep on (Od. 3. 353) or to walk on (Od. 12. 229). This falls in with the ordinary use of *ἱκρίον* = 'platform,' as in Herodt. 5. 16, and is quite consistent with the statement that the ancient ships were not covered in, for these decks only extended for a short distance. The timbers carrying the decks were naturally pinned to the upright ribs. See generally the Sketch of Ship, with Description (frontispiece).

l. 256. *φράξε δέ μιν*, 'And he fenced it from end to end with wattle-work of osier, to be a guard from the waves;' i.e. he made a wicker bulwark to prevent the broken water from splashing into the hold.

l. 257. *ῥήγιν*, the Schol. interprets as *ballast*, *ξύλα*, *λίθους*, *ψάμμον*.

l. 260. *ὑπέραι* = 'braces,' to trim the yard-arm to the wind; *κάλαι* = 'halyards,' to raise and lower the *ἐπικρίον*, cp. Od. 2. 426, where they are described as *εὐστρέπτοισι βοεῦσιν*. *πόδες* (Lat. *pedes*) = 'sheets,' at the two lower corners of the square sail. The *σχεδία* is here treated as an ordinary ship of the period. There is nothing in the text to induce us to interpret it as the description of a mere make-shift. The whole story is a tale of marvel; and if Odysseus seems to have done more than any one man could do, it is quite in the spirit of the whole passage.

l. 262. *τῷ* = 'for him;' cp. Od. 8. 417.

l. 265. *ἐν δέ οἱ ἄσκον*, 'And on board (*ἐν*) the goddess put a skin of dark wine for him: one skin, that is, and a second big one of water.'

l. 266. *ῥῆα* or *ῥῆα*. This word is pronounced in three different ways to suit the metre *ῥῆα*, as here; *ῥῆα*, Od. 2. 289; and *ῥῆα*, Od. 12. 329.

l. 272. Huntsmen and husbandmen had for different constellations different names derived from familiar objects. So the same group of stars was represented either as a *bear* or a *wain*. Similarly, sailors saw in the Pleiades the stars whose setting closed the time for making a voyage (*πλεῖν*), while others regarded them as a flight of doves (*πελειάδες*) scared by the hunter Orion. Boötes, called by Hesiod *Ἀρκτοῦρος*, is said to 'set slow,' because at that time he occupies a line of greatest perpendicular length; at the time of rising he lies horizontally, and so comes into view more quickly.

l. 273. *ἐπὶ κλησὶν καλέουσι*, 'they sur-name,' cognate accus.

l. 274. *ἣ τ' αὐτοῦ στρέφεται*, 'it turns round on the same spot and watches Orion.' The huntsman has the bear at bay, and circles round him; the bear keeps turning too and never takes his eyes off the hunter. To say that the bear is the 'only constellation that never sets' is untrue; if we are to seek a justification, it may be that in Homer's time the Bear was the only group of stars in the N. sky reduced to a constellation.

l. 277. *χαρὸς* seems to be used with special reference to the pilot's

band on the rudder. ἐπὶ ἀριστερά, 'towards the left,' used substantively, as Od. 3. 171; cp. ἐπὶ δεξιὰ χειρὸς, Pind. Pyth. 6. 19. Trans. 'Bid him sail, keeping this (constellation) on his left hand,' i.e. he is to sail from N.W. to S.E.

l. 279 = Od. 7. 268.

l. 280. ὅθι τε, '[in that part] where it (sc. γαῖα) was nearest to him.'

l. 281. εἶσατο δ' ὥς ὅτε. The ὅτε disappears in the English idiom. The phrase is a short way of writing εἶσατο δ' ὥς ῥινὸν ὅτε εἶδεται, κ.τ.λ. Aristarchus reads ὅτ' ἐρινὸν, but it is hard to see how mountains could look like a fig-tree; others read ῥινὸν, 'a peak,' Od. 9. 191. A further difficulty in ῥινὸν is that the ultima of ὅτε should be lengthened before *Fr* (§ 2), as inf. v. 426; but if ῥινὸν can stand, the simile is intelligible enough. The low lands represent the rim of the shield, the mountains its boss. With εἶσατο δ' ὥς ὅτε, cp. ἤριπε δ' ὥς ὅτε πύργος, Il. 4. 462.

l. 282. Αἰθιόπων, cp. Od. 1. 22.

l. 284. μᾶλλον, 'more than before,' Od. 1. 20, 69.

l. 289. πεῖραρ, like τέλος θανάτου, inf. v. 326.

l. 290. ἀλλ' ἔτι μὲν μιν, 'But I promise that I will yet drive him to his heart's content on the path of misery;' cp. Il. 19. 423 οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο. With ἐλάαν κακ., cp. ἐπειγόμενος πεδίοιο, κ.τ.λ., where the gen. is local.

l. 293. Join συν-εκάλυψε νεφέεσσι.

l. 296. αἰθρηγενέτης = 'sky-born,' not = 'making clear weather.'

l. 300. δίδω μὴ εἶπεν. For the fact of her having spoken was certain. 'I fear lest she have spoken only too true,' cp. Od. 13. 215 ἰδωμαι μὴ τί μοι οἴχονται, Soph. El. 580 ὄρα μὴ πῆμα σαυτῇ τίθης (not conjunctive), Eurip. Ion 1525 ὄρα.. μὴ σφαλεῖσα.. αἰτίαν θεῶν.. προστίθης = 'see whether you be not actually doing so.'

l. 309. In the struggle for the possession of the corpse of Achilles, Odysseus kept off the Trojans, while Ajax carried the body.

l. 311. μεν κλέος ἦγον, with κε from preceding clause, 'would have spread my fame,' like κλέος φέρειν, Od. 3. 204.

l. 313. κατ' ἄκρης. Virg. Aen. 1. 114 *Ingens a vertice pontus*.

l. 319. τὸν δ' ἄρ' ὑπόβρυχα θῆκε. The subject to θῆκε is κύμα of v. 313. Some commentators treat ὑπόβρυχα as adverbial accus. plur. from ὑπόβρυχος, comparing δίπτυχα, Od. 3. 458, q. v. It is simpler to make it a heteroclite accus. masc. pointing to a nom. ὑπόβρυξ, and similarly δίπτυχα (κνίσην) as if from δίπτυξ.

l. 320. ἀνσχεθέειν, poet. form for ἀνασχεῖν, 'to hold up.'

l. 323. κρατός. Notice quantity and accent.

l. 325. μεθορμηθεῖς, 'darting after it.' ἐλλάβετο, § 8. 2.

l. 328. ἀκάνθας, 'thistle-heads,' ἀκὴ .. ἄνθος.

l. 329. ἀμ πέλαγος .. πέδιον, § 7. ἔχονται, for change of mood, cp. Od. 4. 338.

l. 331. *προβάλεσκε*, 'would toss him' as a ball.

l. 332. *εἷξασκε*, 'gave him over to the W. wind to chase.'

l. 334. *αὐδήεσσα*. This epithet distinguishes human speech from the language of the Gods; while *μέροψ* marks off the civilized nation from the savage or the brute. But cp. *Od.* 10. 136, where Circe is called *θεῖα αὐθ*. Another old reading was *οὐδήεσσα* which was interpreted *ἐπιγεῖα* (from *οὐδας*).

l. 337. The verse has been generally rejected as imitated and interpolated from inf. v. 353.

l. 340. *ὅτι*, 'in that,' explaining the form that his anger took.

l. 342 = *Od.* 6. 258.

l. 344. *χείρεσσι νέων*, 'swimming with your hands, secure a landing on the shore of the Phaeacians;' lit. (make for your arrival).

l. 345. *γαίης* depends on *νόστον*, as *γῆς πατρώας νόστος*, *Eur. Iph. Taur.* 1066.

l. 346. *τῇ*, an imperat. from root *TA.* (*τείνω* etc.), it is almost always joined with another imperat., like *βασκ' ἴθι*. Here with *τάνυσσαι* (better written proparox. as the imperat. 1 aor. mid., though the commoner reading is the inf. *τανύσσαι*).

ὑπὸ στέρνοιο. The easier reading is *στέρνοισι*, but cp. *Il.* 4. 106 *ὑπὸ στέρνοιο τυχήσαι*.

l. 357. *ὃ τέ με*. It is better to read with *Aristoph.* *ὃ τε* as two words = *ὅτι τε* [*Epic τε* of emphasis] than *ὅτε*. Cp. *ὃ = ὅτι*, *Od.* 1. 382. But *ὅτε* would be possible in a quasi-causal sense on the analogy of the Latin *cum*.

l. 359. *φύξιμον*, 'chance of escape,' adject. for abstract noun.

l. 361. *ὄφρ' ἄν μὲν κεν*. This is like the double *ἄν* of Attic syntax which is never found in Homer. Cp. *Od.* 4. 733; 9. 334.

l. 367. *κατηρεφής*, 'over-arching.'

l. 368. *ῥίων*, cp. sup. v. 266. Perhaps, 'corn,' (from *εἶα = ζεία*), here = 'chaff.'

l. 369. *τὰ μὲν ἄρ τε*, 'the chaff indeed the wind scatters.' For *τε*, see v. 357. *διασκέδ.*, aorist of custom.

l. 371. *ἀμφὶ . . ἔβαινε*, 'bestrode.'

l. 377. *ἀλώω*, i. e. *ἀλάου* (*ἀλαόμαι*), contracted to *ἀλῶ*, and lengthened by inserted *o*, § 18. 2.

l. 379. *ἀλλ' οὐδ' ὥς*, 'But for all that I don't expect that thou wilt disparage thy sufferings;' i. e. that thou wilt have enough and to spare of them: spoken sarcastically.

l. 381. *Αἰγᾶς* (*ἐπ-αιγ-ίζω, αἰσ-σω*). The home of storms: perhaps, as *Schol.* says, on the wild coast of Achaea, others put it near *Euboea*.

l. 385. *πρὸ*, i. e. in front of the swimmer.

l. 389. *πλάζετο*, 'drifted.'

l. 390. τέλειτε, i. e. brought to full perfection, not = 'ended.' Cp. τέλος θανάτου, sup. v. 326 = 'realisation or accomplishment of death.'

l. 391. ἤδέ. For this Aristarchus read ἡ δέ, but there is no real antithesis between άνεμοι μὲν and the next clause.

l. 393. ὁξὺν . . ἀρθείς, 'Having given a sudden look forward, as he was raised up by the huge wave.' Cp. Virg. Aen. 6. 357

Prospexi Italiam summa sublimis ab unda.

l. 394. βίοντος φανήη = 'a glimpse of returning life.'

l. 396. ἔχραε, 'assailed him.'

l. 398. Ὀδυσσῆ[ι], § 6.

l. 400. ὅσον τε γέγωνε βοήσας, 'as far as [one] makes himself heard with a shout.' γέγωνε, perf. like ἀνωγα, with pres. signification.

l. 402. [ἐρ]ρόχθε, imperf.

l. 404. οὐ γάρ ἔσαν, 'For there were no harbours, receptacles for ships, nor roadsteads.' ἐπ-ιωγή, perhaps from ἀγ-νυμι, where the seas are broken. Cp. κυματογή, Hdt. 4. 196.

l. 409. τόδε λαῖτμα . . ἐτέλεισσα, 'I have got over this gulf by cutting my way through it,' sc. by swimming. λαῖτμα is governed both by verb and participle, as οὐ τι διαπρήξαιμι λέγων ἐμὰ κήδεα, Od. 14. 197.

l. 410. φαίνεται[αι], § 6. θύραζε, 'clear away,' epexegetical addition.

l. 411. ἔκτοσθεν. There was an outlying reef of sharp rocks where the surf broke. Inside this came a strip of smooth water up to the edge of the cliff which rose sheer from deep sea.

l. 416. ἔσσεται, not in the government of μή, but a vivid statement of what seems an absolute certainty.

l. 418. ἡμόνας παραπλήγας, 'spits that meet the seas aslant.' A cliff is struck full by the sea (ἀντιπλήξ, Soph. Antig. 592); on a low beach that runs out from the line of coast each wave necessarily strikes obliquely, so that it does not come down with such crushing weight. Two such spits form a harbour, so that λιμένας is a true epexegesis.

l. 426. ἐνθα κ' ἀπὸ . . ἀράχθη, 'There he would have had his skin stripped off, and his bones broken.' ῥινούς and ὀστέα, both accusatives of part affected.

l. 430. τὸ μὲν, sc. κύμα.

l. 432. The point of comparison lies only in the firm hold, for the details do not suit both cases. The stones come away with the suckers of the polypus; but the skin of the man's hands is left on the rocks.

l. 438. ἐξαναδύς = 'getting outside the surf.' κύματος . τά τε, cp. Od. 1. 312; 14. 177; Virg. Aen. 8. 427 *fulmen quae plurima, etc.*

l. 439. νῆχε παρὶξ = 'he kept swimming along outside.'

l. 444. ἔγνω δέ, (apodosis to ἀλλ' ὅτε, v. 441), 'he recognised him [for a river-god] as he came flowing forth.'

l. 447. αἰδοῖος, 'He deserves respect who,' etc.

l. 448. Join ὅς τις ἀνδρῶν.

1. 452. πρόσθε, 'in front of him.'
1. 453. ἔκαμψε, 'let them droop.'
1. 458. ἄμπνυτο for ἀνέπνυτο, perhaps = ἀνεπνέφετο (πνέω).
1. 459. ἀπὸ ἔο, ο lengthened before φεο, § 2.
1. 466. ἐν ποταμῷ, probably = 'in the torrent-bed.'
1. 467. μή μ' ἄμυδις, '[I fear] lest at once the hurtful frost and fresh dew quench my life, exhausted after my swooning.' Cp. τε-θαλ-υιά τ' ἐέρση, Od. 13. 245.
1. 468. κεκάφηα for κέκηφα, from κάπτειν (καπ-ύσσειν).
1. 469. ἡῶθι πρὸ, cp. Od. 8. 851, lit. 'in the morning, early.' The πρὸ is adverbial and does not govern ἡῶθι.
1. 471. εἴ με μεθείη, 'to see whether the chill will release me;' μεθείη, Epic subjunct., § 23. 1, parallel to ἐπέλθῃ.
1. 476. ἐν περιφαινομένῳ, 'in a place with a clear view round it.' Cp. Od. 10. 211.
1. 477. Join ἐξ ὁμοθεν, as παρ' αὐτόθι, Il. 23. 147, 'growing from the same spot,' or perhaps 'from the same root.'
1. 478. διάη, aorist: others read διάει, imperf. (cp. ἐτίθει) from διαήμι.
1. 481. Join ἀλλήλ. . . ἐπαμοιβ.
1. 482. ἐπαμήσατο, 'gathered together,' prior to the ἐπεχέυατο (v. 487), which implies the heaping of leaves over his body. Cp. ἀμησάμενος, Od. 9. 247.
1. 483. φύλλων γὰρ, 'For there was a fall of leaves in full plenty, enough to shelter two or three men.'
- ἦλιθα from ἄλις.
1. 484. ὅσσον τε ἔρυσθαι, cp. Od. 2. 60, 217.
1. 487 The picture is that of a man living in a lonely place (ἀγρ. ἐπ. ἐσχ.) with no neighbours near him from whom he may get a light (αὔη) if his fire should go out. Therefore he keeps a brand smouldering under a covering of ashes, so as to be able to fan it up at will. So Odysseus under his covering of leaves kept up the faint spark of life.
1. 492. παύσειε, sc. ὕπνος.

BOOK VI.

1. 2. ὕπνω = 'sleepiness.' ἀρημένος, some connect with ἀραιός, others refer it to βαρέω through a form φαρέω.
1. 4. Ὑπερείη, Od. 5. 34.
1. 8. ἀλφηιστάων, see on Od. 1. 349. They were removed to a home beyond the molestation of all adventurers.
1. 12. Ἀλκίνοος. There seems a touch of irony in the warlike character of this name. Almost without exception, other Phaeacian

names refer to their naval pursuits. Perhaps in the luxury and arrogance of the Phaeacian court there is a sly satire intended against some colony of adventurers in the Western Mediterranean.

l. 14. μητιόωσα, § 18. 2.

l. 18. χαρίτων. Homer mentions no definite number of 'Graces,' and only names one, Pasithaë, Il. 14. 276.

l. 19. ἐπέκειντο, 'were closed;' lit. 'lay on [the σταθμοί].'

l. 23. ὁμηλική for ὁμῆλις. Lat. *aequalis*. Cp. Od. 3. 49.

l. 24. μιν, is governed by προσέφη, 'addressed her.' εἰσαμένη means 'having likened herself,' as in τῷ δ' ἄρ' εἰσάμενος, Od. 11. 241.

l. 25. τί νύ σ' ὦδε = 'How is it that thy mother has such a lazy daughter in thee?' ἀκηδέα is the predicate.

l. 27. ἵνα = 'at which,' cp. Od. 4. 821. τὰ δὲ τοῖσι, 'and provide fine clothes too for those who take thee to thy home;' so ἤγετο, Od. 4. 10.

l. 29. ἀνθρώπους ἀναβαίνει, 'spreads among men.'

l. 33. ἐντύνει, aor. conjunct. with long ν, the last two syllables being scanned in synizesis.

l. 35. ὅθι seems to take up ἀριστῆες. Others refer it to Φαιήκων, as if to remind Nausicaa that she is wooed by *native* suitors. One MS. reads ὅθι τοι γένος (by birth) ἐσσι καὶ αὐτή.

l. 36. ἡῶθι πρὸ, see on Od. 5. 469.

l. 40. πλυνοί, probably tanks dug in the river bank, and communicating by a channel with the water. The inside may have been lined with stone.— Il. 22. 153.

l. 43. οὗτ' ἀνέμοισι. We must interpret this of the supramundane dwelling of the Gods. The earlier legend of the Iliad locates the Gods on the actual Mysian Olympus which is called ἀγάννιφος, Il. 18. 186, and which is shrouded in πυκινὸν νέφος. Cp. Lucret. 3. 18, foll.

*Apparet divom numen sedesque quietae,
Quas neque concutiunt venti, neque nubila nimbis
Adspargunt, neque nix, acri concreta pruina,
Cana cadens violat; semperque innubilus aether
Integit, et large diffuso lumine ridet.*

l. 45. πέπταται = 'is outspread,' ἀνέφελος, the α long because the original form of the word is δνέφος (δνοφερός).

l. 47. διεπέφραδε (διαφράζω), second aor. redupl., 'had said her say.'

l. 49. ἀπεθαύμασε, ἀπὸ intensive, 'was lost in wonder at,' as in ἀπεχθαίρειν, ἀπο-μηνίω. Lat. *de*.

l. 53. ἡλάκατα (no singular in use) = 'yarn.' The distaff is ἡλακάτη.

l. 54. Join ἐρχομένῳ μετὰ, 'going to join.' ἵνα = 'where.'

l. 57. οὐκ ἂν δὴ μοι ἐφοπλ., 'Couldn't you get me ready?'

ἀπήνη, like ἄμαξα, is a four-wheeled cart.

l. 59. ῥερυπωμένα, an Epic form for ἐρρύπωμένα (ῥυπόω).

l. 60. σοὶ ἔοικε . . ἰόντα, the participle being drawn into the accusative

construction with the infin. The reading *έόντι .. έχοντι* is a needless attempt to get over the difficulty. Cp.

*οὐκ έμελέν μοι ταῦτα μεταλλῆσαι καὶ έρέσθαι
ἄστυ καταβλώσκοντα.* Od. 16. 465.

l. 66. *θαλερόν γάμον*, probably = 'fruitful marriage:' which gives the reason why a maid was shy of naming it.

l. 70. *ὑπερτερή* only means 'upper part.' It may be interpreted, with Scholl., as a square wooden box for baggage, or as an 'awning' over the cart.

l. 71. *έκεκ[ε]λετο*. Reduplicated and syncopated aor. (*κέλομαι*).

l. 73. *ὑπαγον*, *ὑπὸ* = 'under the yoke.' Od. 3. 476.

l. 80. *χύτλον*, (*χέω*), is properly a mixture of water and oil used by bathers. *χυτλοῦσθαι* includes both washing and anointing.

l. 83. *ἄμοτον τανύοντο*, 'stepped straight on without flagging.' *ἄμοτος* may be connected with *μέ-μα-α* or compounded with priv. *α* and root *με* in *μέτρον*.

l. 84. *ἄλλαι* = 'as well,' Od. 1. 132

l. 87. *ὑπεκπρορείει* = 'flowed up from below (*ὑπὸ*), passed on (*πρὸ*) and ran out again (*έκ*),' see on sup. v. 40. An analogous force of the prepositions may be traced in *ὑπεκπροέλυσαν*.

l. 91. *έσφόρεον*, 'carried them into;' cp. *κοῖλον σπέος εἰσερεύσαντες*, Od. 12. 317.

l. 94. *ἦχι μάλιστα* = 'just where the sea washed up pebbles on the beach;' i. e. above the line of sand where the shingle begins. Others render, 'where the sea [beating] on the shore scours the pebbles clean.'

l. 96. *λίπ' έλαίω*, see Od. 3. 466.

l. 98. *μένον είμ. τερο.*, 'waited for the clothes to dry;' cp. Od. 1. 421.

l. 101. *μολπή*, includes dancing and music. Here we must suppose that the game consisted in a chant and a measured step, and that the throwing and catching of the ball kept time with this. So in Od. 8. 371, ball-play and dancing go together.

l. 102. *κατ' οὐρεος .. κατὰ Τηέγετον*. To keep the signification of the prepositions accurately with either case, we must suppose that Artemis descends *from* a peak and travels *along* the ridges. *λοχέαира*, (*χέω*), 'archer.'

l. 107. The order is *ἦ γε έχει κάρη ήδὲ μέτωπα ὑπὲρ πασάων*. Cp. *ίψου δὲ κάρη έχει*, 'rears his head,' Il. 6. 509.

l. 110. *έμελλε*, 'was thinking of.' She does not *begin* to pack till inf. v. 252.

l. 114. *ἦ οί ήγ. πόλιν*, 'who might be his guide to the city;' cp. Od. 7. 22.

l. 116. *δμαρτε .. έμβαλε*, sc. Nausicaa.

l. 117. *Join έπ .. άνσαν*.

l. 119. *τέων*, § 15. 3.

- l. 121. θεουδής, i. e. θεοδεής for θεοδεής, (θεός, δέος).
- l. 122. ὥς τέ με, 'A feminine cry floats round me, as it were of girls, nymphs who haunt,' etc. Cp. Od. 4. 45.
- l. 123. νυμφάων is added as a nearer definition of κουράων.
- l. 126. πειρήσομαι, i. e. conjunctive, parallel to ἴδωμαι.
- l. 129. ὥς ῥύσαιντο, 'that girt round his body it might cover his nakedness.'
- l. 131. ὅσσε is often treated as a neut. plur. Cp. ὅσσε φασιν, Il. 13. 435.
- l. 132. μετὰ βουσι μετ' ἐλάφους. The two cases with μετὰ are accurate. He comes *among* the beasts in the foldyard; he runs *after* the wild deer. 'And his belly bids him to force his way even into the close-shut fold, to make a raid on sheep.'
- l. 135. ἔμελλε, 'was fain;' χρεὶν γὰρ ἔκανε.
- l. 138. τρέψαν, 'fled scared.' ἡϊόνας (Od. 5. 440), 'the jutting spits;' for they had been drying the linen on the beach.
- l. 141. ἄντα σχομένη, 'halting in front of him,' cp. σχέσθαι βίη, Od. 4. 422.
- l. 143. αὐτως = 'just as he was;' explained by ἀποσταδῶ.
- l. 148. κερδαλέον, 'shrewd.' The word may mean 'honestly wise' or 'basely selfish,' according to the means adopted for securing κέρδος. Cp. κερδῶ as name for a fox.
- l. 149. θεός νύ τις ἦ βροτὸς ἔσσι, see on Od. 4. 140.
- l. 157. λευσσόντων, after σφισι, may be taken as a gen. after θυμὸς or a gen. absolute. Cp. Od. 9. 257, 458, and see on Od. 4. 646. θάλος εἰσοιχνεύσαν, *constructio ad sensum*. So ψυχῇ. ἔχων, Od. 11. 90, where ψυχῇ implies ἀνὴρ.
- l. 158. περὶ κήρι, see on Od. 5. 36.
- l. 159. βρίσας (βρίθω), 'having prevailed by his gifts.' σε is governed by ἀγάγεται, βρίθω being always intransitive in Homer. Cp. also Soph. Aj. 130 ἢ χερὶ βρίθει.
- l. 162. Δήλω. This visit took place on the voyage from Aulis to Troy through the Cyclades. Cp. Od. 3. 169, foll. A sacred palm seems to have been always preserved in the precinct at Delos. Cp. Latona's πρωτόγονος φοῖνιξ, Eur. Hec. 458.
- l. 166. ἐτεθήπεα, pluperf. from perf. τέθηπα, referred to root θάπω or τάφω, second aor. ἔταφον, Aesch. Pers. 1000.
- l. 167. δόρυ, in its first meaning = 'tree.'
- l. 172. κάββαλε (κατέβαλε), 'cast me ashore.'
- l. 174. παύσεσθαι, sc. τὸ κακόν, παροιθε = 'ere that,' before it ceases. τελέουσιν is fut. tense.
- l. 175. σὲ . . ἐς πρώτην = ἐς σέ πρώτην.
- l. 179. εἴλυμα σπείρων, 'any wrapper of the linen.' His request is modest; he does not ask for any of the clothes, but only for the canvas sheet in which the clothes were brought to be washed.

l. 182. κρείσσον τοῦ γε ἢ ὅτε. ἢ ὅτε resumes and explains the τοῦ. Cp. Il. 15 509.

οὐ τις τοῦδε νόος καὶ μή τις ἀμείνων,
ἢ μῖξαι.

l. 184. ἀλγεα, accus. in apposition to the sentence. Cp. Il. 14, 28 λαὸν ἀγειροισσι, Πριάμω κακά. Ib. 196

ὃν τις διστεύσας ἔβαλεν . . .
. . . τῷ μὲν κλέος ἄμμι δὲ πένθος

The construction is more common in the tragedians, as Aesch. Agam. 225

ἔτλα δ' οὖν

θυτὴρ γενέσθαι θυγατρὸς γυναικοποιῶν πολέμων ἀραγάν.

l. 185. μάλιστα δὲ τ' ἑκλυον αὐτοί, 'they feel it best themselves.' That is to say, 'They *hear* the congratulations of friends; and they *hear* the envious words of enemies' (this suggests the use of κλύειν), 'but they hear the story of their joy told best by their own hearts.' ἑκλυον is aor. of custom. Cp. Il. 13 734, where it is said of the wise man,

καὶ το πολέας ἐσάωσε· μάλιστα δὲ καὐτὸς ἀνέγνω.

l. 187 ἐπεὶ, the apodosis to this is at οὖν δὲ, v. 191. The second ἐπεὶ there only gives an additional reason. The apologetic parenthesis is inserted to express the fact that the miserable plight of a man ought not to tell against him, for the good suffer as well as the bad.

l. 190. τὰδ' ἔδωκε, 'assigned these woes to you.'

l. 193. ὧν (sc. μὴ δεύεσθαι from οὐ δευήσεται) ἐπέουκε ἱκέτην, 'which it is right that a suppliant should not lack.'

ἀντιάσαντα, 'when he has met any one' [who can help him].

l. 197. The order is κάρτος τε βίη τε Φαιήκων ἔχεται ἐκ τοῦ, 'depends on him.' Cp. Od. 11 346

l. 200. ἢ μή που φάσθε = 'You don't mean that you think, do you?'

l. 201. οὐκ ἔσθ' οὗτος ἀνὴρ. Trans. 'That man exists not as a creature of flesh and blood, nor ever will be born, who shall come as a foeman to the Phaeacians' land.' This interpretation connects διερός with δεινὸν and δαίνω, the meaning passing from 'moist' or 'juicy' to that of 'active,' 'vigorous,' etc. Cp. the phrase ἀλίβαντες for the 'sapless' dead, Plato de R. P. 787 C. Others refer διερός to δέεσθαι and δέος, and trans. 'That man is not a being to scare us.' But this is very doubtful. Cp. Od. 16. 437

οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γένηται.

l. 207. πρὸς Διὸς = 'under the guidance of,' as οἱ τε θεμίστας πρὸς Διὸς εἰρύαται, Il. 1. 238.

l. 208. δόσις δ' ὀλίγη, 'and a gift, though little, is welcome.' So Il. 1. 167

σοὶ τὸ γέρας πόλυ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἐρχομ' ἔχων.

l. 210. ἐπὶ = 'besides.' Not only fresh water to wash with, but shelter too.

l. 212. Join κατὰ (καὶ) εἶσαν.

l. 214. εἵματα, 'for raiment,' in apposition to φᾶρος, χιτῶνα.

l. 218. οὕτω, explained by a wave of the hand, = 'yonder.'

l. 224. νίζετο χροῖα ἄλμην, the double accus. on the analogy of ἀφαιρεῖσθαι τί τινα, Il. i. 275. So ἀπολούειν, Il. 18. 345. ἐκ ποταμοῖο = 'with water from the river.' Cp. λό' ἐκ τρέποδος, Od. 10. 361.

l. 229. The apodosis to ἔπει δὴ begins here.

l. 231. ὑακινθίνῳ ἀνθει ὁμοίας, apparently because of its dark colour.
καὶ τὸ ἴον μέλαν ἐντὶ καὶ ἁ γλαυτὰ δάκινθος.

Theocr. 10. 28. Others understand it as alluding to the clustering head of flowers.

l. 232. περιχεύεται (conjunctive), 'plates gold upon silver.' Cp. for the construct. Od. 3. 384; Virg. Aen. i. 596

Argentum Pbrgyiense lapis circumdatur auro.

l. 234. τελείει, sc. the ἀνὴρ of v 232. In Attic syntax the clause would be introduced by ὥστε, inasmuch as it gives the result of the instruction.

l. 240. Join οὐ .. ἄέκητι = Virg. Aen. 2. 777 *non sine numine divum.*

l. 242. δέατο (pres. δέεται), a 2nd aor. form, the 1st aor. is δοάσσατο and the fut. δοάσσεσθαι. The change of ε to ο depends on the presence of a F in the root, which is frequently represented by an omicron. So δῆν = δῆν appears in Doric as δοάν.

l. 244. Trans. 'O that such a man might be called my husband: and that it might suit him to stay here.'

l. 255. ὄρσεο ἱμεν, 'rouse yourself to go,' as ὄρτο πόλινδ' ἱμεν, Od. 7. 14. ὄρσεο (which appears as ὄρσειν, Il. 4. 264) presupposes an aorist form ὠρσόμεν, parallel to the shorter form without sigma, from which come ὄρτο, ὄραντο.

l. 257. εἰδησέμεν, § 23. 8.

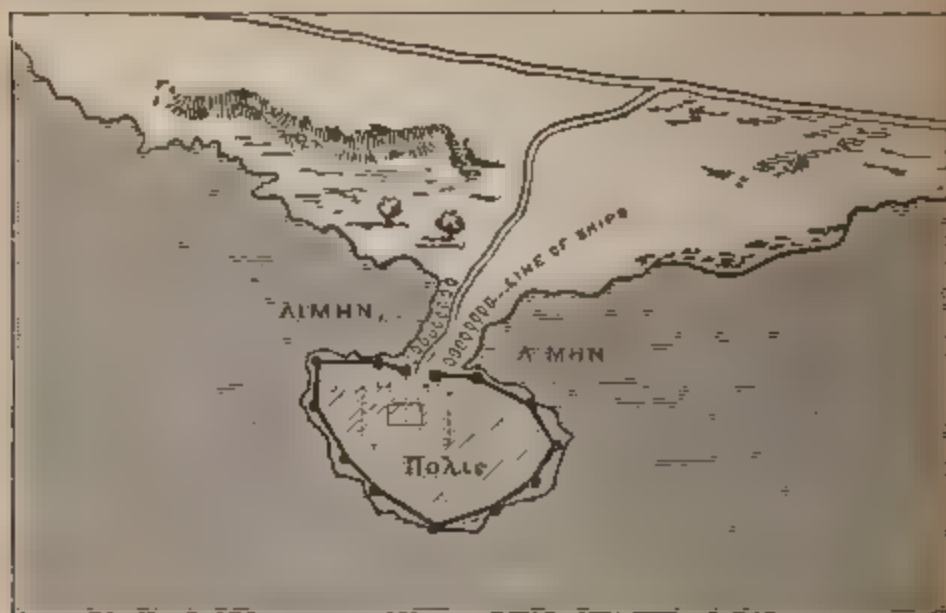
l. 259. ὄφρα δὲ μὲν κε. For the combination δὲ κε, cp. Od. 5. 361. With ἵσμεν ἀγροῦς, 'move along the fields,' cp. ὀδὸν ἵεναι, Od. 10. 103; στείχειν ἀνηρότατος γίας, Aesch. P. V. 708. Cp. εἰρύεται ὀδόν, inf. v. 262.

l. 261. ἔρχεσθαι, infin. for imperat.

l. 262. ἐπήν. The construction is forgotten, and no apodosis appears to this word.

ἐπιβείομεν, *metathesis quantitatis*, for ἐπιβέωμεν (ἐπιβῶμεν), as εἶος for ἔως, § 3. 6. Translate the passage, 'But when we set foot in the city; round which runs a lofty rampart, and there is a fair haven at either side of the city, and narrow is the entrance. And rounded ships are drawn up along the road; for all the men have, each one to himself, a dock.' Like Ἀστερίς, Od. 4. 846, the town had two harbours, for it was situated on a peninsula, and a harbour was formed on either side, leaving a narrow isthmus, along which the ships were drawn up. The

accompanying sketch is an attempt to show the relative position of the objects described



l. 265. It is a mistake to render εἰρύσται as = 'guard,' for the idea of ships guarding a road is unhomeric.

ἐπίστιον, can hardly be regarded as = ἐφέστιον, although written in that form by Herodotus, for Homer uses ἐφέστιος, Od. 7. 248. But it may possibly be referred to ἐπιστήναι, and so may = 'halting place,' meaning the slps whereon the ships are drawn up.

l. 266. ἐνθα δέ. 'Next comes their place of assembly, on either side of the fair precinct of Poseidon, walled in with huge stone-blocks deep bedded.'

l. 267. ῥυτοῖς, properly = 'dragged to the spot,' being too large to carry. This is a true description of the so-called Cyclopean architecture, occurring again in Od. 9. 185. ἀραρυῖα cannot mean 'paved,' which is a process of much later date.

l. 269. The usual reading σπεῖρα, = 'sails,' causes a metrical difficulty. Eustathius wrote σπεῖρας, = 'hawsers.' For ἀποξύνουσι, 'taper,' Butt-mann conjectured ἀπο-ξύνουσι, which most modern editors accept.

l. 273. ὁπίσσω, 'by-and-by' = 'if I am so reckless'

l. 276. κομίσσατο = 'rescued.' He must be a man from a distant land, for we have no near neighbours.

l. 280. τίς. The accent on this indefinite pronoun is thrown back by the enclitic.

l. 281. ἔξει δέ μιν, 'and he will have her to wife for evermore.' There is a sneer implied in this, as the loves of gods for mortal women were proverbially inconstant. Cp. ἔχεις Ἑλένην, Od. 4. 569.

l. 282. βέλτερον. 'Better it should be so! that she should herself have gone about and picked up a husband from some other place than this, for she scorns the Phaeacians here in this land,' etc. The sneering tone continues.

l. 286. ἥ τις ῥέξοι. The optative introduces a merely hypothetical case; when this is narrowed to a special and actual instance the mood changes to conjunctive, e.g. μίσγῃται.

l. 287. ἐόντων stands in so emphatic a position, that the interpretation, 'her friends still living,' seems necessary; φίλων is more closely defined by πατρὸς καὶ μητρός.

l. 288. ἀμφάδιον, see on Od. 5. 120.

l. 289. ὥδε = 'just as I say it.'

l. 291. ἄλσος Ἀθήνης αἰγείρων, 'a grove of Athena, of black poplars;' both Ἀθ. and αἰγ. depend on ἄλσος, but the latter gen. adds a further description. Otherwise we might take ἄλσος αἰγείρων as one logical noun = 'a poplar grove.'

l. 293. τέμενος = 'the royal park.' Cp. Thucyd. 3. 70. 5.

l. 300. καὶ πᾶις, *vel infans*.

l. 301. οὐ μὲν γάρ τι. Trans. 'For the houses of the Phaeacians are not at all made like it (τοῖσι, sc. δώμασι), seeing of what sort the house of Alcinous the hero is.' For the additional clause οἶος, κ.τ.λ., cp.

οὗ τι τοιοῦτον ἐτύχθη,

οἷν τερωλὴν θεὸς ἤγαγε. Od. 18. 36.

l. 303. The shortening of the middle syllable of ἥρωος is unusual. Perhaps βέβληαι, Il. 11. 310, is a dactyl, which would afford a parallel.

l. 304. διελθέμεν, for the ἐσχάρη was at the further end.

l. 307. Arete is represented sitting (ἥ δ' ἦσται), so the words must mean that her seat is set against a column.

l. 308. ποτικέκλιται αὐτῇ may be ποτικ. κίονι = 'both seats against the same.' Or αὐτῇ may be a brachylogy for αὐτῆς (sc. Ἀρήτης) θρόνον. Cp. ὁμοῖα νοήματα Πηνελοπείῃ for νοήμασι Πηνελοπείης, Od. 2. 121.

l. 312. εἰ καὶ μάλα. 'Even though thou art from a distance,' adding emphasis to the καρπαλίμως.

ll. 313-315. These verses, which occur in Od. 7. 75-77, seem superfluous here and are wanting in several MSS.

l. 316. φαεινῇ. The handle of the whip was probably polished and ornamented.

l. 318. εὖ μὲν τρώχων, 'and well they sped with prancing pace.' It does not seem that different paces are being described, but the second clause is thrown into a new sentence with a finite verb instead of standing as a participial addition, viz. πλισσόμενοι πόδεσσι.

l. 319. ἥ δὲ μάλ' ἡνιόχευε, 'and she drove skilfully, and laid on the lash with judgment.' She had to suit her pace to those who were on foot.

l. 321. δύσετό τε . . καὶ ἔκοντο = 'As the sun set they came.' Cp Od. 7. 289.

l. 330. ἐπιζαφελῶς. ἐπι-ζά[δια] and φελ- = 'swell,' as seen in δ-φέλ-λα.

BOOK VII.

l. 1. ἤρᾱτο, takes up the εὐχόμενος of 6. 328.

l. 4. στήσεν, sc. τοὺς ἡμιόνους. So στήσαι ἵππους, Il. 5. 755. Join ἀμφίς μιν

l. 7. ἰὸν, § 15. 2.

l. 9. Ἀπείρηθεν, from Ἀπείρη = 'the limitless land,' a fanciful name, like Ὑπερείη, Od. 6. 4.

l. 10. ἔξελον, sc. φαίηκε, 'chose out of the booty for Alcino.' Cp Od. 9. 160.

l. 11. δῆμος ἀκουεν [αὐτοῦ], 'listened to him,' ὡς θεοῦ.

l. 12. τρέφε, 'was nurse to.' The following ἦ ἦ are both demonstrative, not relative. Nausicaa sups in her own room, not in the hall.

l. 15. ἡέρα, 'mist.' So Virg. Aen. 1. 411 *aere sepsit*.

l. 20. παρθενική = παρθένας (as ὀρφανικός, Il. 6. 432), 'a virgin, a young girl.'

l. 23. Ἀλκινόου, a nearer definition of ἀνέρος, sup., just as ἐξ ἀπίης γαίης is of τηλόθεν. ἀπίος from ἀπὸ is like ἀντίος from ἀντί. Τῇ δ᾽ἰσα as a name for the Peloponnese is a different word.

l. 25. τῷ, 'wherefore.'

l. 28. ὃν μὲ κελεύεις, sc. δείξαι.

l. 29. ναίει, Od. 1. 404.

l. 30. σιγῇ τοῖον, see on Od. 1. 209.

l. 31. προσιόσσεο = πρόσβλεπε.

l. 32. οὐ μάλα, as we should say, 'not so very fond of strangers,' meaning, 'not at all fond;' 'nor do they welcome and entertain one who may come from elsewhere.' The reception of Odysseus is hardly consistent with this confession of Phaeacian inhospitality.

l. 34. θοῇσι is such a regular epithet of νηυσὶ that here it is quite unemphatic: but ὠκείῃσι supplies the emphasis = 'trusting in the speed of their swift ships.'

l. 35. ἐκπερώωσι, § 18. 2. δῶκε, sc. λαῖμα ἐκπερᾶν.

l. 36. ἢ νόημα. This comparison is worked out Il. 15. 80.

l. 40. διὰ σφίεας, i. e. going through the midst of the people to reach the palace.

l. 44. ἡρώων refers to the chieftains who came each with his retinue

l. 47. τοῖσι. This plural is loosely used, as the conversation is only between two. Cp Od. 5. 202.

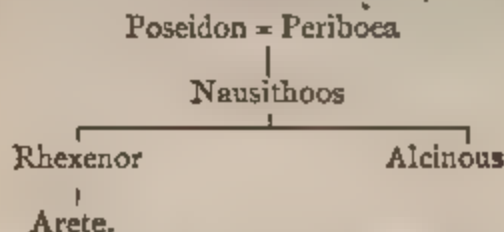
l. 49. πεφραδέν, Schol. ἐπιδείξει, cp. § 16. 2 and § 17. 5.

l. 54. ἐπώνυμον refers properly to a *sur-name*, added with a special significance; e. g.

Ἄλκυόνην καλέσκειν ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς
μήτηρ Ἄλκυόνοιο πολυπενθέος οἶτον ἔχουσα
κλαίει. Π. 9. 562.

Here Arete is so called καθὸ ἀρετῶς καὶ εὐκταίως ἐγενήθη, Schol. Cp. the use of ἐπίκλησιν, Od. 5. 273.

τοκῶν must refer to ancestors and not to immediate parents, for Alcinous was uncle as well as husband to Arete, as the genealogy shows.



l. 59. Γιγάντεσσιν. The giants over whom Eurymedon was king were a savage race living near the home of the Cyclops (cp. inf. v. 206, Od. 6. 4). The wars between the Gods and the Giants are a later fable, and are not alluded to here. Eurymedon is represented as having brought destruction on his people and himself in some unsuccessful battle.

l. 61. τῇ, sc. Periboea.

l. 64. τὸν μὲν (Ῥηξήνορα) ἀκουρον, i. e. without a male heir, as the addition μίαν οἶον, κ.τ.λ. shows

l. 65. νυμφίον, Schol. = νεωστὶ γεγαμηκότα.

l. 68. ὑπ' ἀνδράσι, 'in subjection to their lords.'

l. 69. περὶ κῆρι, see on Od. 5. 36. τετίμηται τε καὶ ἔστιν. Damm interprets rightly, 'sicut illa maxime ex animo in pretio habita est, et eliamnum habetur, nam saepe uxores primis mensibus vel annis carae fuerunt, et nunc non sunt adhuc' With ἔστιν supply τιμήεσσα from τετίμηται. Nitzsch compares Propert. 2. 13. 38

Nec minus haec nostri notescet fama sepulcri,

Quam fuerant Phibii busta cruenta viri;

where fuerant = fuerant nota, from notescet.

l. 72. δειδέχεται, from δέιδεγμαι, Epic perf. with present sense, from δέικνυμι, in the sense of 'to hold out the hand to any one.' 'to greet,' cp. in a similar sense, δεικανάομαι, Od. 18. 111. Others refer the form to δέχομαι, pf. δέδεγμαι, or δείδεγμαι, and so translate it 'welcome her' Cp. § 17. 4.

l. 73. καὶ αὐτῇ, i. e. 'she does not only shine with reflected honour from the king.'

l. 74. Trans. 'And for those whom she favours (even though they be men) she settles their quarrels;' a task out of the sphere of an ordinary woman.

l. 80. Ἀθήνη, 'Athens;' later, Ἀθήναι. The 'strong house of Erechtheus,' is the temple in the Acropolis dedicated to the joint worship of Athena and Erechtheus the primitive Athenian hero. Cp. Hdt. 8. 55 ἔστι ἐν τῇ ἀκροπόλει ταύτῃ Ἐρεχθέος τοῦ γηγενέος λεγόμενου εἶναι νηὸς, ἐν τῷ ἑλαίῃ τε καὶ θάλασσᾳ ἐνι.

l. 86. ἐληλάδατο, for ἐλήλαντο, from ἐλαύνω. The δ is introduced for the sake of euphony, as in ἀπηχέδαται, ll. 17. 637. The form is found in Herodot. with verbs in ζω, as κεχωρίδαται, l. 140; ἐσκευάδαται 4. 58. Trans. 'walls had been run,' cp. inf. v. 113. ἐλαύνω may possibly refer here to the forging of the brass of which the walls were made.

l. 87. The μυχὸς is the point farthest from the entrance. The phrase is equivalent to 'from front to back;' cp. Od. 3. 402. κύανος is a doubtful word. In Il. 11. 24, it seems to be spoken of as a metal, and so many render 'blue steel,' i. e. tempered till blue like a watch-spring. Others, more naturally, regard it as a native ore of copper of a bright blue like verditer. It may have been in the form of an enamel. Trans. simply, 'a cornice of blue.' The reference is still to the outside walls of the house, the description of the interior begins inf. v. 95.

l. 88. ἐντὸς ἔργον (εἶργον), 'closed in.' The plural, θύραι, seems to imply the two leaves of a folding door. So διελίδες, Od. 2. 345.

l. 90. Trans. 'Of silver was the lintel above them, and of gold the hook,' which served as a door-handle; cp. Od. 1. 441.

l. 91. There were two dogs on either side of the door, one of gold and one of silver, 'which H. had wrought with cunning mind to keep ward at the house of Alcinous, being deathless and ageless for ever' For similar magical works of Hephaestus, cp. Il. 18. 418.

l. 92. πρᾶπιδες (like φρένες), properly=the diaphragm or midriff; cp. Il. 11. 579 βάλε ἤπαρ ὑπὸ πρᾶπιδων.

l. 95. ἐρηρέδατο, Schol. ἐρηρεισμένοι ᾤσαν, from ἐρεῖδω, (cp. the use of κλινω, Od. 6. 308), 'were planted leaning along the wall, right through from front to back. ἐνθα=ἐν θρόνοις.

l. 97. ἐύνητοι (for εὐνητοι), § 8. 2. βεβλήατο, § 17. 4.

l. 99. ἐπηετανόν, see on Od. 4. 89.

l. 100. 'Statues of boys on pedestals (βωμός, like βάθρον, from βαίνω) were there, giving light all night long.'

l. 102. φαίνειν, used absolutely, as in Od. 18. 307

αὐτίκα λαμπτήρας τρεῖς ἵστασαν ἐν μεγάροισι
δῶρα φαείνοισιν.

Cp. Od. 19. 25. νύκτας is the accus. of duration of time.

l. 103. οἱ='Ἀλκινόφ. Cp. Virg. Aen. 1. 703.

l. 104. μύλης, gen. Others read μύλης=μύλαις. μύλοπα καρπὸν, 'the yellow grain'

l. 105. ὑφώσσι, § 18. 2. ἡλάκατα, see on Od. 6. 53, 306.

l. 106. As οἶά τε follows directly on ἤμενοι, it is natural to look for the point of comparison in that word. The maidens, then, sit together row behind row like close-clustering leaves. But the more picturesque interpretation is given by the Schol. διὰ τὸ εὐκίνητον τῶν χειρῶν ἐν τῷ στρέφειν τὴν κρόκην (threac.) ὥς καὶ τὰ φύλλα τῆς αἰγείρου . . εὐκίνητα βαδίζου καὶ ὑπὸ τυχεύσεως αὔρας, i. e. 'any breath of air that comes.'

l. 107. καιροσέων, properly καιροέσσεων from καιροίεις, the adjct. from καιρός, the woof or cross-threads in weaving, for which other edd. write καιρουσσεών and καιροσσεών. Trans. 'and from the close-wove linen, trickles off liquid oil.' The simplest interpretation is that the linen is of so close a texture that oil would run off its surface instead of soaking in. Others take it of the glistening look of the linen, which is a proof of good weaving. So Il. 18. 595

χιτῶνας

εἶατ' ἐνννήτους ἦκα στίλβοντας ἑλαίῳ.

Cp. also Od. 3. 408. Others again refer it to the actual use of oil in 'dressing' the fabric.

l. 108. 'As the P. are cunning beyond all men at sailing a swift ship on the sea, so (ὥς = τόσον) are the women skilled in weaving.'

l. 110. τεχνῆσαι is for τεχνήσσαι, from τεχνήεις, a reading preserved by the Schol. The word is parallel to ἴδριες. The ordinary reading ἰστών τεχνῆσαι (first aor. inf. τεχνάω), would answer to ἐλαυνέμεν. νῆα. ἰστών may be retained with τεχνῆσαι as an accusative of reference; but ἰστών is found in several good MSS. For the words περί . . ἰσθλὰς, see on Od. 2. 117.

l. 113. ἀμφοτέρωθεν. This the Schol. rightly interprets as equivalent to πανταχοθεν, because it gives the enclosure in length and breadth. So ἐνθα καὶ ἐνθα in the same sense, Od. 10. 517.

l. 114. πεφύκασι, as λελόγχασι, Od. 11. 304; others read πεφύκει.

l. 117. τῶν, § 14.

l. 118. χεῖματος, 'in winter,' genit. of point of time.

θέρεος, § 4. 1. 'Their fruit never falls or fails, winter or summer; lasting all the year round; but ever and aye (μάλ' αἰεὶ) the zephyr as it breathes is forming some fruits and ripening others.'

ζεφυρίη (cp. Od. 2. 195) is a fem. adj. used substantively, as ἡοίη for ἡώς, Od. 4. 447.

l. 120. ἐπὶ = 'after.' The marvel both in the garden and the vineyard (see below) is that the various stages of growth and maturity are all going on together. The accuracy of the description is marred by the introduction of σταφυλή, as the garden is separate from the vineyard, where alone the vines are growing.

l. 122. οἷ, see on v. 103 sup. For ἄλωή, cp. Od. 1. 193.

ἐρρίζονται = πεφύτευται, Schol.

l. 123. Trans. 'Of it (sc. ἄλωῃς) one part, a warm spot on level

ground, is dried by the sun' (*θειλόπεδον* from *εἴλη*, 'sun's rays.' For the addition of the *θ* cp. *θάλασσα* with *ἄλας*), 'other grapes again (*ἑτέρας*, sc. *σταφυλὰς*) they are gathering, and others they are treading; and in the foreground are setting-grapes shedding their blossom, and others again are just colouring.' The simplest way to make an antithesis between *ἕτερον μὲν* (v. 123) and *ἑτέρας δὲ* (v. 124) is to suppose that the sunny spot on level ground is used for drying the gathered grapes into raisins. In the other parts of the vineyard the grapes hang yet on their vines, or are being carried to the wine press.

l. 127. *ἐνθα δέ*. 'And there again trim garden beds of every sort [of herb] are planted, along the last row, looking ever gay.' The last row, sc. of vines. Where the vineyard ends, the garden of herbs begins.

l. 128. *γανώσασθαι*, § 18. 3. *πεφύᾱσι*, § 21. 1.

l. 131. *ᾔθεν* = *ἐξ ἧς κρήνης*. For *ἦσιν* used intransitively, cp. Od. 11. 239.

l. 132. *ἐν Ἀλκινόοιο*, sc. *δόμῳ*.

l. 135 Join *εἴσω δώματος*, as Od. 8. 290. *εἴσω* goes usually with accus.

l. 138. *σπένδεσκον*, § 17. 6.

l. 140. *ἡέρα ἔχων*, 'clad in mist,' as *εἵματα ἔχειν*, Od. 17. 24. Join *βῆ διὰ δῶμα... ὄφρα ἴκετο*.

l. 143. 'And then the marvellous mist melted away from him.' For the gen., cp. *πάλιν τράπεθ' υἱὸς ἦτος*, Il. 18. 138. Cp. Virg. Aen. 1. 568.

l. 144. *ἰδόντες* (aorist), 'when they caught sight of.'

l. 145. *ὀρόωντες* (present), 'as they gazed.'

l. 148. *ἄλβια* can hardly be taken as adverbial to *ζωέμεναι*, but the infin. must be regarded as an addition to the sentence. 'May the Gods grant them blessings (Od. 8. 413) in [all the circumstances of] their lives.' Lit. 'with reference to their lives.' For the infin. so used to express the sphere in which some action takes place, cp. *δε ὁμηλικίην ἐκέκαστο, ὄνθας γνῶναι*. 'His superiority is shown in his knowledge,' Od. 2. 159. Cp. also 3. 246, and 5. 217.

l. 152. *θάσσον*, 'all the quicker,' sc. than I should without your aid, *φίλων ἀπο*, 'far from friends.'

l. 154. *ἄκην*, see on Od. 2. 82.

l. 156. *ἀνδρῶν*, partitive genit. after *δε*, 'who among the Phaeacians,' cp. Od. 5. 448. *προγενέστερος*, a qualifying comparative, as *γεραίτερος*, Od. 3. 362.

l. 159. *κάλλιον*, 'more honourable.' The comparative means that our present neglect is no *improvement* on our usual custom. Cp. Od. 3. 70. The *τόδε* is explained by the words that follow, *ξεῖνον, κ τ λ*.

l. 161. *σὸν*, emphatic, 'waiting for the word from thee.' *ποσιδέμενοι*, (*προσδέχομαι*), § 20. 4. *ἰσχανώονται*, 'are holding back.'

l. 164. *ἐπικρῆσαι* for *ἐπικεράσαι*, i.e. to mix with water in the *κρητήρ*.

- L 165 σπείσομεν, (σπένδω), § 3. 4.
 L 166. ἔνδον ἰόντων, 'from what she has within,' Od. i. 140.
 L 167. ἱερὸν μ. 'A., cp. Od. 2. 409.
 L 169. ἀπ' ἐσχαρόφιν, § 12. 1. Cp. Od. 5. 59.
 L 170. 'Having made to rise up his son who was sitting near him; and him he loved most of all.' Later syntax would substitute ὄν for δέ μιν. Cp. Od. i. 71; 2. 54.
 Ll. 172-176 = Od. i. 136-140.
 L 177 = Od. 6. 249.
 Ll. 183 foll., see on Od. 3. 340 foll.
 L 188. κατακείμετε, § 23. 6. Apparently an imperat. aorist formed from the future κείω. Others take κείω as a desiderative verb and not a tense of κείμαι.
 L 189. Join ἐπι-καλίσαντες.
 L 192. ὁ ξείνος, 'this stranger,' demonstrat. use of definite article. ὥς χ' = ὥς κε.
 L 195. μηδὲ πάθῃσι, in construct. with ὥς κε. μεσσηγύς, 'meanwhile,' i.e. between his departure hence and his arrival at home: explained by the following words πρὶν... ἐπιβήμεναι.
 L 197. The common reading is κατακλώθες. But the Schol. writes τὸ δὲ κατὰ πρὸς τὸ νήσαντο the preposition goes with the verb. Trans. 'Whatsoever Fate and the stern spinners span off for him with their thread at his birth when his mother bare him.' Join οἱ γεινομένω. κατανήσαντο is like ἐπινήθω, Il. 20. 128, or ἐπικλώθω, Od. 3. 208. κλώθες is a metaplastic form for κλώθαι from κλώθαι.
 L 201. ἐναργεῖς, 'in visible presence.' He feels that 'the Gods are contriving something else in this,' if they are going to hide their divinity in mortal disguise.
 L 204. καὶ μόνος, 'even when by himself,' in opposition to the assembly that gathers at the sacrificial feast. ξύμβληται, conjunctive of syncop. aor. ξυμβλήμην, § 20. 4.
 L 205. οὐ τι κατακρύπτ., used absolute, 'they make no manner of concealment.' ἔγγυθεν, sc. in lineage.
 L 211. Trans. 'Whomsoever of men ye know most burdened with sorrow, to them I may liken myself in my troubles.' For the form of sentence, cp. Od. i. 219.
 L 213. καὶ δέ. Trans. 'Aye! and'... καὶ μᾶλλον, *vel magis*.
 L 216. 'Nothing is more shameless beyond [i.e. *ibon*, an angry belly.] So ἔφοχ' ἀρίστα (κοίρας) ἀλλά τε πόλλ' ἐπὶ τῇσι, Il. 9. 639.
 L 217. ἐπ[έ]λετο... ἐκέλευσεν, aorists of customary action. There is no need of ν ἐφελευστικόν after ἐκέλευσε, because *έο* [*fίο*] takes the digamma, § 2.
 L 221. ἐκ-ληθάνει, 'makes me forget;' cp. ἐκλέλαθον κιθαριστὴν, 'they made him forget his harp-playing,' Il. 2. 600.

l. 222. ὀτρύνεσθαι, infin for imperat. φαινομένηφι, § 12. 1.

l. 223. ἐπιβήσετε, conjunct, § 3. 4, 'land me upon;' transitive 1st aor.

l. 224. καὶ περ. Only in this passage written together; elsewhere always divided by one or more words, as Lat. *ne...quidem*.

ιδόντα με, 'When once I have had a sight of my possessions, may even my life leave me.' Cp. Il. 5. 685 ἔπειτά με καὶ λίποι αἰών.

l. 229. οἱ μὲν, this includes the guests who lived in the town.

l. 232. ἔντεα δαιτός. So Virg. calls the *implements* for baking, etc., *Cerealia arma*, Aen. 1. 181. ἀπεκόσμεον, 'began to clear away.'

l. 234. εἴματα, in apposition with and descriptive of φᾶρος and χιτῶν. Cp. Od. 6. 214.

l. 237. Trans. 'This, the first question, I myself will ask.' On the double interrogative, τίς πόθεν, see on Od. 1. 170.

l. 239. The readings vary between φῆς (i.e. ἔφη) and φῆς, 2nd person pres. The former is better, 'Saidst thou not?'

l. 248. ἐφέστιον to be taken predicatively with ἤγαγε, 'brought me to her hearth.'

ll. 249-251 = Od. 5. 131-133.

l. 251. ἔνθα takes up the moment of ἐκέασσε. The lines 251-258 were rejected by some of the Alexandrian critics as a later interpolation. ἀπέφθιθεν, § 22. 1.

l. 256. ἐνδुकέως. Perhaps, as *υ* may represent *ο* in Aeolic, this is for ἐνδοκέως, i.e. = κατὰ δόξαν, 'decently,' 'properly.'

l. 261. Scan ἀλλ' ὅτε | δὴ ὄγ | δοόν μοι ἐ | πιπλόμεν | ον ἔτος | ἦλθε | . Here ὄγδοον must be a dissyllable, as in Od. 14. 287. Dindorf conjectures δὴ ὄγδοατον by synizesis.

l. 263. ἦ καὶ νόος. We should expect ἦ καὶ ὅτι νόος. Cp. Od. 9. 339. The ἀγγελίη mentioned here is brought by Hermes, Od. 5. 29 foll.

l. 265. ἔσσεν, 'clad me with,' ἐννυμι.

l. 266 = Od. 5. 268.

ll. 267, 268 = Od. 5. 278, 279.

l. 270. ξυνέσεσθαι οἰζυῖ. So Soph. Phil. 1168 ἄχθος ὃ ξυνοικεῖ.

l. 273. The meaning is that the waves swept him from his boat.

l. 274. Join ἀδινὰ στεν., as βαρέα στεν., Od. 5. 420.

l. 276. τόδε λαῖτμα, 'yonder deep.' He points in the direction of the sea. διέτμαγον, cp. Od. 5. 409.

l. 278. 'There (sc. ἐν ὑμετέρῃ γαίῃ) the wave would have dashed me on the beach as I tried to land.'

l. 280. εἶος, see on Od. 4. 90 and § 3. 6.

l. 281, 282 = Od. 5. 442, 443.

l. 283. Trans. 'And [having got clear] from the water I sank down, rallying my spirit.' Cp. Od. 5. 458.

l. 284. διπυρέος, see on Od. 4. 477.

l. 285. ἐκβὰς is intended to give the same picture as ἐκ ποταμοῦ λιασθείη, Od. 5. 462.

l. 286. Join κατ-ἔχενεν.

l. 289. δύσετο. Cp. Od. 6. 321, which shows that there were yet some hours of daylight after Odysseus awoke. To avoid the contradiction, Aristarchus reads δέλειτο, 'the sun was westering' δέλη was the 'afternoon,' Il. 21. 111.

l. 290. τεῆς, § 15. 2.

l. 292. ἡμβροτεν, i.e. ἡμαρτεν (ἁμαρτάνω), with a metathesis of αρ to ρα, i.e. ἡμαρτον or ἡμορτον (cp. above κατέδ-ρα-θον from καταδ-αρ-θάνω). The β is inserted to harmonise the sound of μρ, as in μεσημ[β]ρια.

l. 293. ἀντιάσαντα, see on Od. 6. 193.

l. 294. ἐρξέμεν may be a future tense, or the Epic 2nd aor. with the sigma, as ἀξέμεν, Il. 23. 111. See § 20. 2 'As you would not expect a young person to do when meeting any one.'

l. 297. ἀληθείην, '[as] the truth,' in apposition to ταῦτα.

l. 301. 'And yet it was to her first that thou didst make thine appeal.' Cp. Od. 6. 176.

l. 303. The statement of Odysseus here becomes more diplomatic than true. Cp. Od. 6. 260 foll.

l. 307. 'We, the race of men, are touchy.' δύσζηλοι (ζήλος, ζέω, *ferveo*), in the masculine by *constructio ad sensum*.

l. 311. αἰ γὰρ ἐχέμεν. For this use of an infn. in place of the usual optative, cp. Od. 17. 355, where both constructions are combined,

Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ἔλβιον εἶναι,
καὶ αἰ πάντα γένοιθ' ὅσσα φρεσὶν ᾗσι μενοινᾷ.

Trans. 'Would that, O father Zeus, and Athena and Apollo, thou, being such an one as thou art, and feeling as I feel, mightest have to wife my child, and be called my son-in-law abiding here.' Cp. also Od. 24. 373.

l. 314. οἶκον δέ τ' ἐγώ. The reading of κ'[ε] for τ'[ε], which better suits the sense, is given in one and suggested by the word κἀγώ in another MS. The reading in the text is generally translated, 'And O! that I might give thee an house:' carrying on the wish from αἰ γὰρ, sup. v. 311.

l. 316. μή.. γένοιτο, i.e. 'heaven forbid.'

l. 317. ἐς τόδε.. αὔριον ἐς, 'I appoint your departure for this date, viz. for to-morrow.' Cp. ἐς τόδ' ἡμέρας, Eurip. Alcest. 9.

l. 318. τῆμος δέ, 'and then,' i.e. when to-morrow comes.

l. 319. ἐλώωσι. Probably the present tense from ἐλάω Epic form of ἐλαύνω, § 18. 2. It may also be regarded as an open form of ἐλώσι, the contracted future, 'While they row you over the calm sea.' So πάντων ἐλαύνειν, Il. 7. 6.

l. 320. καὶ εἴ που, as we say, 'and anywhere else you like.'

l. 322. οἱ . . λαῶν, *ii ex civibus nostris qui*.

l. 323. This visit of the righteous Rhadamanthus, who is elsewhere represented (Od. 4. 564) as living in Elysium, belongs to an unknown legend. For Tityos, cp. Od. 11. 576.

l. 326. ἀπήνυσαν, *sc. τὸν πλοῦν*. Cp. νηὺς ἀνύσειε θαλάσσης ὕδωρ, Od. 15. 294.

l. 330. The use of this verse, which has passed into a formula, is inaccurate here, as it introduces no personal address to an interlocutor, but a prayer to Zeus. See on Od. 2. 302.

ll. 336-339 = Od. 4. 297-300.

l. 342. ὄρσο, see on Od. 6. 255. κέων, a shorter form of κείων.

l. 345 foll., see on Od. 3. 399, 402 foll.

BOOK VIII.

l. 3. ἀν, § 7.

l. 4. ἡγεμόνευε, cp. Od. 3. 386.

l. 6. λίθοισι, i. e. the λαέσσι of Od. 6. 267.

l. 7. πλησίον = 'near one another.'

μετῴχετο (explained by v. 9), 'went about to accost every one she met.'

l. 11. ἄγε, singular verb used with plural subject, because the form had become merely interjectional. Cp. Od. 2. 212.

l. 12. ἰέναι is not dependent on δεῦτε, but stands as infin. for imperat., Od. 1. 292.

l. 16. ἐμπληντο, § 20. 4 Join ἐμπλ. βροτῶν. The ἔδραι = the λίθοι, sup. v. 6.

l. 18. τῷ . . ὤμοις, 'over him, on head and shoulders;' for this epexe-
gesis, cp. Od. 6. 235.

l. 21. ὥς κεν γένοιτο. The addition of κεν implies that the desired result naturally follows the fulfilment of the condition. Cp. Od. 2. 53. And, for the same mood after a fut. tense, cp. Od. 13. 401 κινύζωσω τὰ ὅσσε . . ὥς ἂν φανείης. Cp. Plato, Phaedr. 230 B, 'The tree ἀκμὴν ἔχει τῆς ἀνθης ὥς ἂν εὐωδέστατον παρέχοι τὸν τόπον.'

l. 22. δεινός τ' αἰδοῖός τε = 'awe-inspiring and reverend.' ἐκτελέσει is still in construction with ὥς κεν.

l. 23. πολλοὺς τοὺς πειρήσαντο, 'those many trials of skill in which the Phaeacians made proof of Odysseus;' τοὺς may stand for τοῖς attracted into the case of ἀέθλους, if it may be taken as *accusativus respectus*. Cp. ἕκαστά τε πειρήσαιο, Od. 4. 119. The line is suspicious and was rejected by Zenodotus, since Odysseus did not engage in *many* contests. But v. 214 shows that he was at any rate ready for more.

l. 24. See on Od. 2. 9.

ll. 25-27 = Od. 7. 185-187.

l. 29. ἤέ .. ἦ is a further description of οὐκ οἶδ' ὅς τις, 'whether he be come from E. or W.'

l. 30. πομπὴν δέ, 'He is urging upon us his dismissal, and is praying that it be confirmed for him.'

l. 31. ὥς τὸ πάρος περ, i. e. as we have always done on behalf of those who have sought our aid.

l. 32. οὐδὲ γὰρ οὐδέ. The whole sentence is negated by the first οὐδέ, which negation is again repeated before the emphatic ἄλλος. Cp. Od. 3. 27.

l. 36. κρινάσθων, 'let them choose two-and-fifty youths among the people.' κρινάσθων is middle voice, as in Od. 4. 408; the ordinary form in -θωσαν being always contracted in Homer. The subject to κρίνασθ. is an indef. plural, as in φασί = 'men say.' The dual κούρω, here and inf. v. 48, where also κρινθέντε is added, is suggested by the δύο. The change introduced in the number by the addition of πεντήκοντα is as it were forgotten. For the use of παρος with pres., cp. Od. 4. 811.

l. 37. εὖ δησάμενοι, see on Od. 4. 782.

l. 39. ἡμέτερόνδε = 'to our [house].'

l. 40. αὐτὰρ οἱ ἄλλοι, 'But as for you others, you sceptred kings, come ye to my fair house.'

l. 44. περὶ, Cp. Od. 2. 116.

l. 46. ἡγήσατο, 'led the way,' as ἡγεμόνευε, sup. v. 2.

l. 47. σκηπτουχοί, used substantively without βασιλεῖς.

μετόχετο = 'went to fetch.' Cp. Od. 1. 184, for this use of μετά.

l. 48. κρινθέντε, see on sup. v. 36.

ll. 50-55 = Od. 2. 407 and 4. 780-783, 785.

l. 57. αἰθουσαι. There were two sets of these: one set built inside the front wall of the αὐλή, on either side the gateway, and so turning the open side of the verandah to face the house. The other set was similarly built against the front wall of the house, so that the two were opposite one another. The latter are alluded to Od. 3. 399. ἔρκεα may be the walls enclosing the court; δόμοι includes the house and its entrance; so that these three words are together descriptive of what we should call the whole premises.

l. 58. This verse is wanting in some MSS, and may have been copied from sup. v. 17.

l. 61. τοὺς δέρον, 'These they flayed and made ready, and prepared a delicious meal.' τετύκοντο (τεύχω), § 16. 2.

l. 63. The 'good and evil' which falls to the lot of the bard is described in the following line.

l. 64. ἀμέρδω, 'to deprive of,' like its cognate form ἀμείρω, is equivalent to ἀμερίζω, the ι passing into δ through the j sound.

l. 67. Join ἐκ δὲ πασσάλοφι (§ 12. 1) κατεκρέμασεν.

l. 68. αὐτοῦ, not = *ipsius*, but a local adverb, 'there,' explained by the addition ὑπερ κεφαλῆς. Cp. Od. 9. 96.

ἐπέφραδε (φράζω, § 18. 2), 'showed him how to take it with his hands.' For as he was blind, he could only feel for it.

l. 71, foll. = Od. 1. 149, foll.

l. 73. ἀνιέναι, like ἐποτρύνειν, sup. v. 45. κλέα ἀνδρῶν. In Il. 9. 189, Achilles sings to the lyre, of the glorious deeds of heroes.

l. 74. οἴμης τῆς may be an inverse attraction for τῆς οἴμης = *cuius carminis laus caelum pervenit*. So Od. 21. 13 δῶρα τὰ αἰ ξείνος δῶκε = *quae dona*. Or οἴμης may be a partitive gen., and the sentence may mean, 'choosing from the whole story the strife of A.' According to this, οἴμη would be the whole tale of Troy, and νεῖκος one scene in it. Cp. inf. v. 500 ἐνθεν ἐλὼν, 'taking it up from the point where.' Agamemnon had been told by the Delphic oracle that he might hope to take Troy when he should see an angry quarrel arise between the noblest of the Achaeans. So when Odysseus and Achilles disputed at some sacrificial feast whether Troy could best be taken by stratagem or assault, Agamemnon saw in their dispute the fulfilment of the oracle.

l. 76. We must suppose two forms, δηρίομαι and δηριάομαι, to give δηρίσαντο and δηριάσαντο, respectively.

l. 79. χρεῖων (χρέω), Schol. μαντεύόμενος. The meaning of the middle voice, χρῆσόμενος, is 'to get an oracle for one's self.'

l. 80. οὐδὸν = 'the threshold of the temple.'

l. 81. κυλίνδετο, metaphor from a wave.

l. 82. διὰ βουλᾶς, see on inf. v. 520.

l. 84. φᾶρος. This square of cloth was put on so as to cover the left arm and shoulder tightly. The right arm was left bare, and a long corner hung down from the right shoulder. This corner Odysseus threw over from behind, and 'drew it down over his head.'

l. 87. ὅτε λήξειεν, not = 'when he stopped,' which would be ὅτ' ἐληξεν, but 'each time he stopped,' as is further shown by the iteratives ἔλεγε (v. 88) and γοῶσσκε (v. 92). There must have been separate divisions, or 'fyttes,' in his recital.

l. 89. ἀμφικύπελλον, Od. 3. 63 σπείσασκε (σπένδω, § 17. 6), by way of acknowledgment to the Gods for each fresh instance of their care of him, which Demodocus recited.

l. 91. ἐπέεσσι, 'the stories,' Od. 4. 597.

l. 99. συνήορος (ἄρω), 'the accompaniment.' The lyre is called δαιτὸς ἑταίρη, Od. 17. 271.

ll. 104, 105 = sup. vv. 46, 67.

l. 106. Notice the tenses ἔλα, ἔξαγε, 'seized, and began to lead.'

l. 107. ἦρχε τῷ αὐτῇν ὁδῷ. = *praebat illi eam ipsam viam quam ceteri [sc. ibant]*.

l. 108. θαυμαίνω, Epic variant for θαυμάζω.

l. 111. All Phaeacian names recall the seafaring life, except Alcinous, Arete, Laodamas, Polybus (inf. v. 373), Dymas (Od. 6. 22), and Rhekenor (Od. 7. 63).

l. 116. The common reading is *Ναυβολίδης θ'*, but it is better to omit the *τε* and make the patronymic refer to Euryalus.

l. 121. *νόσσα* is here the 'scratch,' or starting-line. Schol. *ἡ ἀφετηρία*. It stands also for the turning-post (Lat. *meta*) in the *διαιλος*, but here there is a straight course and no turning. *τέτατο δρόμος* means that 'the running was made right away from the start.' Cp. Il 23. 375

ἄφορ δ' ἱπποισι τάθη δρόμος.

The use of *τείνειν* probably points to the constant exertion of the runner.

l. 122. *πεδίοιο*. For this local genitive, cp Od. 3. 251, etc.

l. 123. We have as a measure of distance in Il. 10. 351-353

*ἀλλ' ὅτε δὴ β' ἀπὲν ὅσον τ' ἐπὶ οὖρα πέλονται
ἡμιόνων, αἱ γὰρ τε βοῶν προσφερίστεραί εἰσιν
ἐλκόμεναι νεοῖο βαθείῃσ' πηκτὸν ἄροτρον.*

In this passage the *ἡμιόνων-οὖρα*, or 'mules' range,' represents the distance by which a team of mules beats a team of oxen in ploughing. The phrase *ἡμιόνων-οὖρα* seems afterwards to have become a familiar expression, and was used without the explanatory addition about the oxen. Cp. *δισκου οὖρα*, Il. 23. 431.

l. 125. Join *λάουσ' ἔκετο*, came in to the people [who stood waiting at the winning-post]. Cp. Il. 11. 595 *ἔκετο ἔθνος ἱταρῶν*. *ὑπεκπροθέων* = 'outstripping the rest, who were thus left in the lurch (*ἐλίποντο*).'

l. 134. *οἶδε καὶ δεδάηκε*, equivalent to *οἶδε δεδάως*, 'knows by having learned it.' Cp. Od. 4. 493.

l. 135. *ὑπερθεν* adds a simple and picturesque touch. *μηρούς τε κνήμας τε* refer to the lower part of the body. with *χεῖρας* begins the description of the upper part. So Od. 20. 352 *κεφαλαί τε πρόσωπά τε νέρθε τε γούνα*. The words *μέγα τε σθένος* seem to sum up the general result of the foregoing description.

l. 138. 'Nothing worse than the sea at crushing a man[*'s spirit*].'

l. 147. *ὅφρα κεν ᾗσιν*, 'as long as he lives,' Od. 2. 119.

l. 148. *ἔησιν*, § 15. 2.

l. 154. *καὶ μᾶλλον*, 'far more.'

l. 159. *οὐ . . οὐδ'*, see on sup. v. 32. The *γάρ* means, 'I can well understand your refusal, for,' etc.

l. 160. *ἀθλων*, from neut. *ἀθλον*. If it be referred to the masc. form, then *οἷά τε πολλὰ* must be regarded as merely adverbial = *quatenusmodum saepe*. Cp. Od. 3. 73.

l. 161. *ἀλλὰ τῷ δε*, 'But [I liken thee] to one who.' *ἄμα νηὶ θαμίζων* = *apud navem versari solitus*.

l. 162. *πρηκτῆρες*, 'traders.'

l. 163. *φόρτου τε*, 'Is heedful of the freight, and is in charge of the wares, and the gains so eagerly sought.' *ῥοαία* signifies the back-freight, produced by the sale of the *φορτος*, and so is rightly described by the epexegetis *κερδέων θ' ἀρπαλέων*. Cp *Od* 15 445 *ῥονον ῥοαίων*. *ῥῖσιν* is the old and better reading. Some edd write *εἶσιν* = 'goes.'

l. 167. *οὕτως*, 'thus,' i.e. as we see in your case. Trans. 'Thus we see that not to all men do the Gods grant [all] graces, neither form, nor wisdom, nor eloquence. For one man is meaner than another in looks, but God sets a beauty upon his words, and his hearers gaze upon him with delight, while he speaks unfalteringly with winning modesty.'

l. 170. *θεὸς μορφὴν ἐπ' στέφ*, lit. *deus formam sermoni addit*. So *μορφὴν ἐπέων*, *Od* 11 367. For this use of *στέφειν*, cp *Il* 18. 205

ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων.

Cp. also inf. v. 175 = 'no charm surrounds his words'

l. 176. *ὥς*, 'even as.' He makes Euryalus the special instance of his words. *οὐδέ κεν ἄλλως* = 'not even would God fashion thee different,' i.e. on a better model.

l. 180. *μυθεῖται*, so *νεῖται*, *Od* 11. 114, § 3 2.

l. 181. *ἔμμεναι*, 'that I was.' So *εἶναι* of past time, *Il* 5. 639.

l. 183. *πείρων* is appropriate to *κύματα*, *Od* 2. 454, and is used by a *zeugma* with *πτολέμους* in the sense of completing

l. 186. *αὐτῷ φάρεϊ*, 'cloak and all.' Such phrases as *αὐτῇ σὺν πῆλῃ*, *Il* 14 498, *αὐτῇ σὺν φόρμυγγι*, *Il* 9. 194, show what was the original form of this idiom.

l. 187. *πάχετος*, apparently a collat. form of *πάχυσ*, as *περιμήκετος* (*Od* 6. 103) is of *περιμηκής*. Cp. *πάχετος δ' ἦν ἤτε κίαν*, *Od* 23 171. Trans. 'He seized a quoit, bigger [than the rest], a thick one, far more massive than the sort with which,' etc.

l. 190. *λίθος*. The quoit was of stone.

l. 192. *ὑπερ[έ]πτατο (πέτομαι) σήματα*, 'flew past the marks of all,' sc. of the other throwers. The *σήματα* showed the distances of all the former throws.

l. 193. *τέρματα*, 'the range,' merely repeats *σήματα*.

l. 195. *ὁμίλῳ*, 'the mass of other marks more or less close together.'

l. 198. *τόδε γε*, sc. *σημα* is the reading of Aristarch., the common reading is *τόν γε*, sc. *δίσκον*. *ὑπερήσα (ἔημι)*, 'will throw beyond it.'

l. 201. *κουφότερον* = 'with lighter heart.'

l. 203. *ἢ τοσσαύτον*, 'either as far as this, or still further.'

l. 204. *ῥτινα*, § 15. 4, i.e. *quatenusque vero a ceteris omnibus animis impellit, is periculum faciat*.

l. 207. *πάντων Φαι*, resumes and explains *τῶν ἄλλων*, so that *οὐ τι μεγαίρω* is parenthetical.

l. 208. *φιλέοντι*, 'with a man while entertaining you.'

l. 211. κολούει. The mood changes, because the second clause simply gives the reason why such a man is ἀφρων καὶ οὐτιδανός, 'for he cuts short all his own advantage' by quarrelling with his best friend. ἴο αὐτοῦ = the later λαυτοῦ.

l. 214. Join οὐ κακός = ἄριστος. πάντα is further explained by ὅσσοι ἄεθλοι.

l. 215. τόξον. The quantity of the syllable before the digammated (§ 2) οἶδα is noticeable.

l. 216. Trans. 'I should be the first to hit any man, even though many of my comrades stood at my side,' etc., i.e. He would beat all his companions in shooting, showing himself both more accurate, as picking out his man in a crowd, (ἐν δμίλῃ) and more prompt (πρώτος).

l. 224. Ἡρακλῆι, Od. 11. 606, foll. Eurytus was king of Oechalia in Thessaly, Il. 2. 596, 730. The bow of Eurytus was used in the massacre of the suitors. Od. 21. 14-22.

l. 226. τῷ = 'wherefore.' οὐδ' ἐπὶ γῆρ. ἴκ., cp. Od. 15. 246 οὐδ' ἴκετο γῆρας οὐδὲν.

l. 229. The meaning is, He can throw a dart with his hand as true as an archer can shoot an arrow from his bow.

l. 230. The order is δαίδοικα μὴ τις παρέλθῃ με ('outstrip') οἷοισι πόσσοι (= 'in running only'), for 'I was very cruelly battered in the thronging waves, since there was no constant comfort for me on ship-board wherefore my poor limbs are drooping' This includes both the privations on the raft and the horrors of the actual shipwreck. Notice plural numb. with neut. noun, as in Od. 5. 381.

l. 239. Join ἐθέλεις σὴν ἀρετὴν φαίνεμεν .. ὥς ἂν οὐ τις ὀνοίτο. 'Thou art anxious to make a display of thy prowess in such a way that no man, who knows in his heart how to speak becomingly, may disparage thy manhood.' The words χωόμενος .. ναίκεσεν stand in a parenthesis. The protasis introduced by ἐπεὶ (v. 236) has no proper apodosis, but the construction changes at inf. v. 241 ἀλλ' ἄγε.

l. 241. ἐμίθεν, § 15. 1.

l. 244. Join οἷα ἔργα Ζεὺς καὶ ἡμῖν ἐπι-τίθησι. 'What works Zeus commits to us, also [for we have our special gifts], right on from our fathers' times.'

l. 246 foll. Cp. Hor. Ep. 1. 2, 28

Alcinoïque

*In cunctis curanda plus aequo operata iuventus,
Cui pulcrum fuit in medios dormire dies et
Ad strepitum citharae cessatum ducere curam.*

l. 251. παύσατε (παίζω).

l. 254. Join οἷσέ τω Δημοδόκῳ, as inf. v. 261.

l. 258. αἰσυμνήτης, from αἶσα and root μνη in μιμνήσκει, properly 'one who regards what is fair.' The υ is introduced as in ἀμύμων from

μῶμος. The αἰσῶμεν. are like the 'Stewards of the Course.' They smoothed the dancing-floor, and made a wide 'ring.' They were public servants whose regular duty was to order the lists (πρήσσεσκον, tense). The aor. λείψαν shows what they did on the present occasion.

l. 264. πέπληγον [§ 18. 2] χορὸν may mean only, 'beat the floor,' but some render, 'trod a measure,' like Virgil's *pars pedibus plaudunt choreas*, Aen. 6. 644. The dance was probably so arranged as to interpret the spirit of Demodocus' song by the dancers' gestures.

l. 266. ἀνεβάλλετο, Od. 1. 155.

l. 267. ἀμφί, with gen. = 'concerning,' as μάχεσθαι πίδακος ἀμφ' ὀλίγη. II. 16. 825

l. 271. Ἥλιος, only found here. The regular Homeric form is ἡέλιος. σφε = 'them.'

l. 275. μένοιν, sc. the lovers. αὐθι = 'where they were,' Od. 5. 208.

l. 276. δόλον, 'the trap'

l. 279. μελαθρόφω, Od. 11. 278.

l. 281. περὶ . . δολόεντα, 'very subtle.'

l. 283. εἶσατο = 'made show of going,' lit. 'seemed.'

l. 284. γαῖάων, § 9. 5.

l. 288. ἰσχανόων (ἰσχανάω, § 18. 2), 'desiring.' So δρόμον ἰσχανόωσαν. II. 23. 300.

l. 292. τραπείομεν. The Schol. interprets ἀντὶ τοῦ τερφθῶμεν. The form stands for τραπεῖωμεν, 2 aor. pass. conjunct. of τέρπω. From τραπεῖωμεν we get τραπῶμεν, as ἔδρα-θον from δαρ-θάνω, and τραπῶμεν or τραπέωμεν becomes [§ 3. 6] τραπείομεν. Trans. 'That we may take our pleasure.' λέκτρονδε goes at once with εὐνηθέντες; cp. θῶκόνδε καθίζανον, Od. 5. 3. Others refer τραπείομεν to τρέπω, and join it with λέκτρονδε, but cp. II. 3. 441

ἀλλ' ἄγε δὴ φιλότῃτι τραπείομεν εὐνηθέντε,
where the addition of λέκτρονδε is wanting.

l. 293. μεταδήμιος, 'at home.'

l. 294. The Sintian (σίνομαι, 'to ravage') brigands were the earliest inhabitants of Lemnos.

l. 297. ἔχυντο (χέω), § 20. 4.

l. 298. ἦν = ἐξῆν.

l. 299. ὅ τ' οὐκέτι φ. π., 'that there was no longer chance of escape.' For φυκτά, see on Od. 3. 129. Others write δτε as a direct antithesis to τότε δὴ γίγνωσκον = *tum . . cum*.

l. 300. ἀμφιγυῖαι, 'lame of both feet,' lit. 'on both sides,' from γυῖς, 'lame;' cp. γυῖός.

l. 303. This line, wanting in the best MSS., seems to be introduced from Od. 2. 258.

l. 307. ἔργα γελαστά, 'deeds of mockery.' But as Hephaestus thought it no laughing matter, it may be better to divide the letters

ἐργ' ἀγέλαστα. Join οὐκ . . ἐπιεικτὰ = 'hard,' l.t. 'not yielding;' cp. σχέτλιοι.

l. 309. αἰδήλον. The Schol. rightly interprets ἀφανιστικόν. The adj. has both a passive and an active sense, (1) destructive, as here, (2) invisible, as in Hesiod Op. et Di. 754.

l. 310. ἀρτίπους, for ἀρτίπους, as ἀελλοπος, Il. 8 409, 'sound of limb.'

l. 311. ἤπεδανός, lengthened from ἀπεδανός, the opposite of ἐμπεδος.

l. 312. τῷ ὄφελλον = *qui utinam me nunquam genuissent*.

l. 313. ἵνα, 'where.'

l. 315. Trans. 'I don't expect that they will care to lie thus one moment longer, though so very fond; very soon they will both have no fancy for sleep' κειόμεν is from κείω, which is said to be a desiderative of κείμεν. But cp. Od. 7. 188. Join οὐκ . . ἐβλήσεται.

l. 318. ἀποδώσει. After εἰς ὃ κε the conjunctive is usual; and so some read here ἀποδώσιν. Hermann. ad Vig 903 remarks, *indicativum poeta praetulit rei fortius adfirmandae causa*, i. e. implying that restitution will be made. πατήρ is Zeus, father of Aphrodite by Dione, Il. 5 370.

l. 324. θηλύτεροι. With this termination, cp. ὑρέστεροι, ἀγροτεροι, δεξίτεροι, etc.

l. 325. εἰδών, 'good things;' an irregular gen. from εἶναι, of which the neut. is εἶδ. There is great uncertainty about the breathing, most edd. write it with the smooth. Both εἶς and εἰσθλός are derivatives from εἶμι (εἰμί), and mean, literally, 'that which really is,' i. e. the true and good. We find an analogous uncertainty in the breathing of two other derivatives from the same root, e. g. ἔτοιμος with the aspirate, and ἔτυμος with the smooth breathing.

l. 328. πλησίον is substantive.

l. 329. ἀρετᾶ, from ἀρετάω.

l. 332. τὸ = 'therefore,' *propterea*, as ὁ = 'wherefore,' *quod*, cp. Il. 3. 176 τὸ καὶ κλαίουσα τέτηκα.

ll. 340-342. The three optatives are taken most simply as three separate wishes. ἀπείρονας = 'strong,' as going round and round without end.

l. 347. 'I promise you that he himself shall pay all fair claims.'

l. 348. μετ' ἄθαν. θεοῖσι = publicly, in Olympus.

l. 351. δειλαί τοι δειλῶν γε. 'In behalf of sorry fellows (like Ares) even securities are sorry things to accept.' δειλῶν is the gen. after ἐγγυάει. The middle voice ἐγγυάσθαι is spoken of the one who takes security. ἐγγυᾶ μὲν ὁ δίδους ἐγγυάται δὲ ὁ λαμβάνων, Eustath. Hephaestus asks, 'What guarantee shall I have that Ares will pay? I cannot come upon you for the claim.'

l. 352. δέοιμι does not mean, 'bind you under an obligation,' but actually, 'put you in chains' as I have done to Ares.

l. 353. χρεός = μοιχάγρια, sup. v. 332.

l. 358. οὐκ ἔστ' οὐδὲ ἔοικε = *neque licet neque decet*.

l. 359. δεσμὸν (the older and better reading for δεσμῶν) is the direct object of ἀνίει, so ἀνεσαν πύλας, Il. 21. 537.

l. 365. ἐπενήνοθε. For this word, as well as ἀνήνοθε, see Buttman. Lexilog. 110 foll. He considers them to be from supposed verbal forms ἐνέθω and ἀνέθω, expressing the meaning of the preps. ἐν and ἀνὰ respectively, i. e. 'being on' and 'rising up.' Curtius (Gk. Etymol. 226) prefers the connection with ἄνθος, which Buttman rejects. οἷα may be strictly adverbial, as in Od. 9. 128 = 'even as,' the phrase οἷα . . . ἔλντας being a further description of ἀμβρότω: or it may stand as a relative to all the antecedents suggested by the foregoing clause, e. g. brightness and smoothness and softness.

l. 368. ἄλλοι, Od. 1. 132.

l. 372. οἱ δ' ἐπέε. The apodosis to th's begins at τὴν ἑτέρα βίπτασκε.

l. 375. ὁ δ' ἀπὸ χθονός, 'the other leaped up and caught it [each time] before he reached the ground again.'

l. 377. ἀν' ἰθύν. Some interpret this, 'straight up,' in distinction to the direction of the ball thrown from hand to hand in the next dance. But πασαν ἐπ' ἰθύν, Od. 4. 434, seems to decide the meaning to be, 'with might and main,' like ἀνὰ κράτος.

l. 378. ταρφέα, adverbial accus. from ταρφή, 'with frequent change from side to side.' ἐπελήκεον, 'beat time.'

l. 379. ἑστεῶτες, three syllables by synizesis. Another form is ἑσταότες, ὑπ' ὀρώρει, 'rose up from below.'

l. 382. ἀπειλεῖν, in the sense of promising, occurs Il. 23. 872

αὐτίκα δ' ἠπειλήσεν ἐκηβυλῶ Ἀπόλλωνι

. βέξειν . . . ἐκατόμβην.

Trans. 'Thou didst both promise, and lo! here it was ready done,' i. e. 'As thou didst promise, so it was done.'

l. 390. These twelve princes 'rule as lords' among the people.

l. 392. τῶν οἱ ἕκαστος. The sentence would naturally run, τῶν ἕκαστος φερέται, 'let each of these princes bring;' but the construction changes to the direct address, ἐνέκατε = 'bring ye.' Trans. 'Now bring for him . . each one of these princes . . a garment,' etc. Cp. τῶν πάντων οἱ ἕκαστος οἷον δώσουσι, Il. 10. 215.

l. 396. ἔ αὐτόν = 'him, personally.'

l. 399. οἰσόμεναι, § 20. 3. ἕκαστος, distributive, in apposition to the collective subject of πρόεσαν.

l. 403. ἔπι = ἔπειτα.

l. 405. ἀμφιδεδίνηται. Cp. δινωτὴν ἐλέφαντι, Od. 19. 56. πολέος [§ 13. 5] δέ οἱ ἄξιον ἔσται, 'he will find it worth much.'

l. 417. δύσεται. Here ends the day that begins with v. 1 of this book; but the company does not separate for the night before Od. 13. 17.

- l. 421. τοῖσιν, sc. Odysseus and the princes.
- l. 426. ἀμφὶ πυρὶ, as we say, 'on the fire.' The preposition is accurately used, as the legs of the tripod enclose the fire οἱ = 'for him.'
- l. 429. ἀκούων,—we should expect ἀκοῇ or ὕμῳ as parallel to δαίρι
- l. 435. λοετρο-χόον. Notice the accent, lit. = 'bath-pouring.' Trans. 'for filling the bath.' ἴστασαν, (imperf.), 'proceeded to set.'
- l. 443. ἴδε πῶμα, 'look to the lid, and quickly fix a knotted cord thereon.' Cp. ἔρη δίφρον, 'see to a chair,' Theocr. 15. 2.
- l. 444. δηλήσεται, conjunctive.
- l. 448. ποικίλον, 'intricate.' δέδασ, redupl. 2 aor. as if from ΔΑΩ.
- l. 451. ἐπεὶ οὐ τι κοιμίζόμενός γε, 'He did *often* have comfort like this.' θαμίζειν with participle is best translated by an adverb. So διατελεῖν μαχόμενος, 'to be *constantly* fighting.' Cp. Od. 5. 88.
- l. 452. ἐπεὶ, as in Od. 4. 13.
- l. 453. τόφρα δέ, 'but all that while,' etc.
- l. 462. ὅτι μοι πρότῃ, 'since to me first you owe the debt of rescue'
- l. 465. οὕτως = 'as you say.'
- l. 466. ἐλθέμεν, sc. ἐμέ.
- l. 467. καὶ κειθι, 'there too' (as I do here).
- l. 468. ἐβίωσας, a strong word; trans. 'Thou didst give me my life.'
- l. 470. μοίρας, Od. 3. 67.
- l. 472. λαοῖσι τετιμ., an explanation of the meaning of Δημό-δοκος
- l. 475. Trans. 'Having cut off a portion from a chine of a hog with white tusks; but the larger part was still left over.' ἐπὶ δέ πλ. ἐλέλ. is a parenthesis.
- l. 477. τῇ, Od. 5. 346.
- l. 478. προσπύεσθαι, conjunctive in construction with ὄφρα.
- l. 488. μουσα. The Muses would be accountable for his gift of song, and Apollo for his skill on the lyre. Or perhaps the reference is to Apollo as prophet, who has revealed to him the truth of the stories he sings.
- l. 491. ἄλλου, sc. παρεόντος.
- l. 492. μετάβηθι, 'change your ground,' i. e. pass to another story. κόσμον = 'the fashioning.'
- l. 493. δουρατίου, cp. Virg. Aen. 2. 15. τὸν . . ὄν, both refer to ἵππον.
- l. 494. δόλον, 'as a snare,' as sup. v. 276. Cp. Virg. Aen. 4. 264 *doli fabricator Epeus*. Another reading is δόλφ = *fraude*.
- l. 499. ὥς φάθ', ὁ δέ, 'so he spake, and the other, moved by the god, set forth his strain, having taken it up at the point where they,' etc. With ὁρμηθεὶς θεοῦ, cp. Od. 22. 347 θεὸς δέ μοι ἐν φρεσὶν οἶμας παντοίας ἐνέφυσε. See Od. 1. 347. After making the Horse, the Greeks fired

their tents, and made show of sailing away in the direction of Tenedos Cp. Virg. Aen. 2. 21 foll.

l. 504-506. μιν . . ὁ . αὐτόν, all refer to the Horse.

l. 505. ἀκριτα, 'undecided,' as shown by τρίχα δέ σφισιν ἦνδανι βουλή.

l. 507. διαπλήξαι, (πλήσσω). Others read διατμήξαι, (τέμνω)

l. 508. κατὰ πετράων. The Pergama of Troy stood on a rock which had a steep escarpment on the side of the Scamander.

l. 509. ἢ ἑάαν, 'or to leave it there as a splendid present, to be a peace-offering to the Gods.'

l. 510. The subject to ἐμέλλεν is βουλή.

l. 511. ἀπολείσθαι. The subject is πόλιν, from the following πόλις

l. 520. διὰ Ἀθήνην, 'by means of,' where in Attic syntax we should find διὰ with the gen., which is not used in this sense by Homer. Cp. sup. v. 82, Od. 11. 276, 437.

l. 523. Join πόσιν ἀμφίπες, as in v. 527.

l. 527. οἱ, 'the enemy smiting her back and shoulders with their spear-shafts carry her off to bondage.' So εἰσφορεῖν ἔδωρ, Od. 6. 91.

l. 529. εἴρερον from εἴρω, (cp. σείρή), 'to tie,' as Lat. *servus* from *sero* (*serui*).

l. 530. Join τῆς παρειαί.

l. 537. σχεθέτω, 'let him hush.'

l. 539. ὥρορε, intrans. aor. from ὄρυμι, used here parallel with a present tense, as in Il. 13. 78 χεῖρες ἀπτοίμαιμῶσι καὶ μοι μένος ὥρορε.

l. 540. ἐκ τοῦδ', 'from that time forth.'

l. 546. ἀντί = 'in the light of.'

l. 547. ὅς τ' ὀλίγον περ, 'who hath reached even a little way with his wits.' ἐπιψαύειν seems used without an object expressed, as ἐπαυρεῖν, Il. 11. 391 εἰ κ' ὀλίγον περ ἐπαύρη. It is contrary to usage to make *πραπίδεσσι* governed by *ἐπιψαύειν*, which would require a genitive.

l. 548. τῷ, 'wherefore;' sc. because there is such real intimacy between host and guest.

l. 551. οἱ is the relative *qui in urbe [sunt,] quinque circa habitant*.

l. 553. ἐπὶν . γένηται = *ex quo primum natus fuerit*.

l. 556. τιτυσκόμεναι φρεσὶ, 'purposing it in their minds.' The ships of the Phaeacians were supposed to be gifted with intelligence, like the canoe in the legend of Hiawatha.

l. 560. πόλις, a dissyllable, § 4. 3.

l. 562. οὐδέ ποτέ σφιν, 'nor ever is there any fear upon them (ἐπι- = ἐπεσσι) either of taking any harm or of being lost.'

l. 564. ὧς. The uncertainty about the meaning of ὧς here is increased by the fact that the *πore* throws back its accent upon it. We may render, *Hoc vero ita quondam audiri*, or, less simply, *Hoc vero [narrabo] sicut quondam audiri*.

l. 566. ἀπήμονες resumes πημανθῆναι of sup. v. 536. Poseidon was jealous because this immunity from harm seemed to be too great independence of his power.

l. 567. φῆ, '[My father] said that he [Poseidon] would one day wreck a P. ship . . . and would throw a huge mountain over our city.' So ἀμφικαλύπτειν ῥάκος κεφαλῇ, Od. 14. 349, and, in Latin, *circumdare uincula collo*, Ov. Met. 1. 631.

l. 571. ἐπ[ε]λετο, 'was,' i.e. at the time the threat was made.

l. 573. ὅππῃ, 'how.'

l. 574. αὐτοὺς τε πόλιός τε, a sort of apposition to χώρας.

l. 578 Ἀργείων Δαναῶν seem to mean the Danae living in Argos, i.e. in Southern Greece.

l. 580. ᾗσι, § 23. 4.

l. 581. Τηλόθι πρὸ, see on Od. 5. 469.

l. 583. μεθ' αἷμα = 'next to one's own blood relations.'

l. 584. κεχαρισμένα εἰδὼς = 'with fond heart.'

BOOK IX.

ll. 3, 4. ἦ τοι . . . αὐδῆν = Od. 1. 370, 371.

l. 5. τέλος = 'consummation,' not 'end.' So dawn is said to bring the day to perfection, τελεῖν ἡμαρ, Od. 5. 290. Cp. τέλος θανάτοιο, γάμοιο, etc.

l. 6. ἔχῃ .. ἅπαντα, 'possesses [men] throughout all the people:' the object to ἔχῃ, sc. ἀνθρώπων, is not expressed. Others make ἔχῃ κατά = κατέχῃ governing δῆμον.

l. 9. κρείων, § 3. 2.

l. 10. ἐγχεῖν, *ibid.*

l. 11. The common order of words would be τοῦτο εἶδεται κάλλιστόν τι εἶναι.

l. 13. 'But thine heart did incline to ask of my sad troubles.' εἰρεσθ[αι], § 3.

l. 14. 'What shall I recount first *then*, and what last?' ἔπειτα, as in δεῖ ἄρ' ἔπειτ' ἡράτο, Od. 3. 62, 'So *then* he prayed.'

l. 15 = Od. 7. 242.

l. 17. εἶδετε for εἰδῆτε, § 3. 4, from εἰδῶ, Ep. conj. from αἶδα. Cp. εἰδῶσι, Od. 2. 112; conjunct. after ὅφρα as εἶω, [from εἶμι § 23. 4].

l. 18. καὶ ναίων, 'even when dwelling.'

l. 19. ὅς .. μέλω, 'who am esteemed by all men for craftiness.' μέλω used personally in H. Cp. Od. 5. 6; and 12. 70. In Attic Greek μέλει is an impers. verb.

l. 21. εὐδέειλος, for εὐδέελος, i.e. εὐδηλος = 'conspicuous,' others derive it from δέλη, 'the evening sunlight,' making the word mean 'westerling,' lying to the western sun.

l. 22. ἀμφὶ δὲ .. ἰδέσθαι, 'And round it are set many islands ver

close to one another, Dulichium and Samè and wooded Zacynthus; but [Ithaca] itself lies low in the sea, furthest of all toward the west, but the others lie away towards the east and the sun[-rise]: it is rugged but a kindly nurse of young heroes: truly I can see nothing sweeter than one's own land.' For *ναϊετάω* in the rarer sense of 'position,' cp. Soph. *Aj* 596

ὦ κλεινὰ Σαλαμίς, σὺ μὲν πον
ναίεις ἀλίπλακτοι εὐδαίμων.

Samè, called later Cephallenia, is the modern Cephalonia; Zacynthus is now Zante: Dulichium, probably one of the Echinades at the mouth of the Achelous, may have been joined afterwards to the mainland by the deposit of the river. The epithet *χθαμαλή* [cp. *χαμαί*] does not really describe the coast-line of Ithaca, nor is the relative position of the islands reconcilable with fact. Homer writes as a poet, not as a geographer. For *πανυπέρτατος*, signifying 'last in a row,' cp. *Il.* 23 451

ἦστο γὰρ ἑκτὸς . . ὑπέρτατος ἐν περιωπῇ.

Odysseus says, *ἦς γαίης* (*ἦς* from *δὲ* = 'his') to make the sentiment more general than if he had used *ἐμῆς*: cp. *inf. v.* 33.

l. 29. *αὐτόθι*, 'on the spot,' namely, *ἐν σπασσὶ γλαφυροῖσι*.

l. 33 = *Od.* 7. 258.

l. 37 *εἰ δ' ἄγε*, cp. *Od.* 1. 271. *ἐνίσπω* is subjunct. of aor. *ἐνισπον*: the fut. is *ἐνίβω*. Trans. 'Come, let me tell.'

l. 38. *ἀπὸ Τροίηθεν*. Either the prep. or the termination is superfluous. Cp. *ἀπ' οὐρανόθεν*, *Od.* 11. 18, *εἰς ἑλλάδα*, *10.* 351.

l. 40. *Ἰσμάριον*, the name of the Ciconian town, defines more accurately the place already implied in *Κικόνεσσι*, with which word it is in apposition.

l. 42. Trans. 'That no one, as far as I am concerned (*μοι*, ethical dative) might go off robbed of fair share.' *ἴσῃς*, sc. *μοίρας*.

l. 44. *ἠνώγεα*, § 21. 2.

l. 47. *γεγώνευν*, § 4. 1.

l. 48. The Cicones of Ismarus lived on the south coast of Thrace: others of the same stock dwelt inland, *ἤπειρον ναίοντες*.

l. 49. The full sentence would be *καὶ ἐπιστάμενοι πεζοὶ μάρνασθαι ὅθι χρὴ τινα μάρνασθαι πεζὸν ἴοντα*, 'and knowing how to fight on foot where one ought to fight on foot.' *ἐφ' ἵππων* = 'from the chariot.'

l. 51. *ῶρη*, 'in their season.'

l. 54. Join *σῆς μάχην*, 'having set the battle in array;' cp. *Od.* 11. 314.

l. 56. *ὅφρα μὲν* = 'while.'

l. 57. *τόφρα δέ*, [apodosis], 'so long.'

l. 58. 'But when the sun began to slope down towards eventide.' *μετὰ* gives the change of his course after reaching the meridian. With

βουλευτόνδε, cp. Hor. Odd. 3. 6. 42 *Sol ubi .. juga demeret bobus fatigatis*.

l. 59. κλῖναν Ἀχαιοὺς, 'turned them to flight.' Cp. *inclinare in fugam*, Livy 34. 28.

l. 62. ἀκαχήμενοι διὰ τοὺς ἀλαλότας. ἄσμενοι ὅτι μὴ αὐτοὶ ἀπολώλαμεν, Eust.

l. 65. πρὶν τινα .. αὔσαι, 'ere one [=we, like French *on*, or Germ. *man*] had called thrice on each of my poor comrades.' This is like the *magnum manes ier voca vocavi*, Virg. Aen. 6. 505.

l. 69 = Od. 5. 294.

l. 70. ἐπικάρσαι, according to Schol. = *obliquae*, i. e. drifting away from the wind. Cf *ἐπικαρσία τοῦ Πόντου*, 'at an angle to the Euxine,' Hdt. 7. 36. Others render it *praecipites*, of ships plunging bows under, in a heavy sea, from *κάρα*, 'head.'

l. 76. τέλεισ' ἦδε, see on v. 5, sup.

l. 77 = Od. 12. 402.

l. 81. παρέπλαγεν δὲ Κ., 'drifted me past Cythera' (now Cerigo). He wished to sail between C. and Malea, but the N. wind drove him southward as far as the lotus-eaters' land.

l. 84. γαίης Λωτ., probably near the Little Syrtis on the coast of Africa. The *lotus* mentioned here is a prickly shrub with a yellow fruit like a plum, if it is to be identified with the jujube tree that still grows in that neighbourhood.

l. 88. προΐεν, § 23. 1, 'I sent them forward to go and enquire,' etc.

l. 89. The phrase σίτον ἔδοντες distinguishes mortals from Gods and brutes.

l. 90 = Od. 10. 102.

l. 96. βούλοντο, 'were fain.' βούλεσθαι implies a preference, Cp.

βούλομ' ἐγὼ λαὸν σὺν ἔμμεναι ἢ ἀπολέσθαι,

II. 1. 117. θέλειν expresses a decision in the mind.

l. 98. Join ἄγον .. ἀνάγκη. With ὑπὸ ζυγῶ (acc. of motion towards) ἐρύσσαι must be closely joined, 'dragging them under the thwarts, I made them fast there.'

l. 100. After κελόμην we might expect λάθοιτο instead of λάθηται, but the conjunctive really follows ἐπιβαίνεμεν. The actual words spoken were ἐπιβαίνετε νηῶν μὴ τις λάθηται, but they are here put in a sort of *oratio obliqua*.

II. 103, 104 = Od. 4. 579, 580, etc.

l. 105. Later writers sought the home of the Cyclopes in Sicily, but the whole scene belongs only to a region of the poet's fancy.

l. 106. ὑπερφιάλων. Their 'trust in the Gods' was not devoutness, but expresses only a simple confidence in the bounties of nature.

l. 111. καὶ σφιν, 'And the rain of Zeus makes [the fruits] grow for them.'

l. 115. The plural subject to ἀλέγουσι is implied in ἕκαστος.

l. 116. ἔπειτα introduces a change of subject: trans. 'Now.' It is doubtful whether we should read ἔπειτα λάχεια = 'deep soiled,' or 'thick-grown,' (perhaps from λαχ-αῖνω), or ἔπειτ' ἐλάχεια = 'small,' from ἐλαχύς. The gen. γαίης is dependent on λιμένος.

l. 120. εἰσοιχνεῦσι, § 4. 1.

l. 122. οὐτ' ἄρα καταῖσχεται, poet. for κατίσχεται or κατέχεται, *neque gregibus occupatur neque arationibus*.

l. 125. Trans. 'For the Cyclopes have by them [πόρα for πάρεσι] no ships with red-painted bows, nor men in their country as shipwrights who might build strong-benched ships, which should do all their business, travelling to the cities of men, as oftentimes men cross the sea to visit one another.' The passage αἵ κεν τελείον. θάλασσαν gives a parenthetical description of ships and their uses. With οἳ κέ σφιν the sentence takes up again the ἄνδρες τέκτονες of v. 126, 'who might also have worked their island into a fair settlement for them.' ἐυκτιμ. used predicatively with ἐκάμουντο.

l. 128. In such a phrase as οἳά τε πολλὰ = *veluti saepe*, οἳά τε or οἳα, was originally a cognate accusative with some verb in the sentence. We can say τόδε ἱκάνεις (Od. 10. 75) = τήνδ' ἄφικιν ἱκάνεις, so here the full phrase would be something like, 'such frequent passages as men make,' τοίους πύρους, οἷους πολλοὺς ἄνδρες περόωσι: but the phrase has passed into an adverbial formula like the later ἄτε, and καθά.

l. 134. αἰεὶ εἰς ὥρας, 'ever as the seasons come.'

l. 135. πῖαρ is most likely a noun here, as in Il. 11. 550, and ὑπὸ governs the acc. οὔδας, as ὑπ' αὔρα, Od. 2. 182. Others write ἔπ', i. e. ἔπεστι and make πῖαρ an epithet of οὔδας, 'since there is fat soil beneath'

l. 136. πείσματος, 'moorings,' generally; subdivided into the anchor-stones, εἵλαι, to which the bows were made fast in deep water, and the stern-cable, πρυμνήσιον, attached to the shore. Between the two a ship could ride with her bows pointing seawards.

l. 138. μέιναι, governed by χρεώ from v. 136, with a change of construction.

l. 143. οὐδὲ προῦφαίνετο, used impersonally, 'nor was there light enough before us to see.'

l. 149. νηυσί, 'for our ships when beached,' *dat. commodi*.

l. 156. αὐλὸς is the metal collar which fixed the spear-head to the shaft.

l. 157. Join τρίχα δὲ διακοσμηθέντες.

l. 159. 'To each ship nine goats fell by lot, and for me by myself they chose out ten.'

l. 163. ἐξέφθιτο (§ 20. 4) with νηῶν, *ex navibus absumptum erat*.

l. 166. ἐλεύσσωμεν, properly, can only go with παντὸν and not with

ῥογγήν. This usage is called *Zeugma*. αὐτῶν seems to distinguish the voice of the *men* from that of the *flocks*—'both smoke, and voice of men, and of sheep and goats.'

ll. 168-170=inf. νν. 558-560, Od. 10. 185, 187.

l. 171=Od. 10. 188; 12. 319.

l. 176. 'And whether they have a heart that fears the Gods,' θεός .. θέος.

l. 177. Join ἀνέβην νηός, and cp. Od. 2. 416.

l. 182. ἔνθα δὲ, apodosis to ὅτε δὴ of preceding line.

l. 184. μῆλα, small cattle, divided into sheep and goats.

περὶ δ' αὐλή, 'And round [the cave's mouth] a high-walled yard was made with deep-bedded stones;' i. e. the yard was walled in with huge polygonal blocks, the lower edge of which was sunk in the ground, and rows of trees planted along the walls.

l. 189. ἀθεμίστια ᾗδῃ = 'had a lawless mind,' like δλοφώα, ἀνατήλια εἰδώς.

l. 193. The reading ὃ τε φαίνεται, *quod quidem apparet*, gives better sense than ὅτε φαίνεται, *quando apparet*, 'Like a peak which stands out alone.'

ὃ τε, the neut. of ὅς τε.

l. 194. ἐρυσθαι, § 20. 4, 'to protect,' from the notion of ἐρύω, in med. voc. = 'to draw to one's self.' 194=Od. 10. 444.

l. 198. ἀμφιβέβηκει, plqpf. from ἀμφιβέβηκα, a perfect with present signification; 'used to guard,' sc. before the town was destroyed. This sense of guarding comes from 'walking around,' 'patrolling.'

l. 204. δυνώδεκα πᾶσιν, see on Od. 3. 244.

l. 206. ἡεῖδῃ, § 23. 8.

l. 209. ἕδατος, κ τ. λ., 'poured it to mix with [ἀνὰ of distribution] twenty measures of water.'

l. 212. Join τοῦ .. ἀσκόν. ἦα, two syllables, § 4. 3.

ἀσκὸν μέγαν .. δίσσας γάρ. Odysseus took care to be well supplied with this wine, which would be strong enough for the gigantic visitor whom he expected.

l. 214. ἐπαιμένον (ἐννυμ) ἀλκῆν, 'clothed with might.'

l. 217. ἐνομ. ν. κ., 'he was feeding his sheep at pasture.'

l. 218. ἐθηεύμεσθα, § 4. 2.

l. 219. στείνοντο, § 3. 2, 'were crowded with sheep and kids' (στείνος, στενόε.)

l. 221. ἔρχατο, plqpf. εἶργω, § 17. 4. 'By themselves were the firstlings: by themselves the later-lambs [properly, 'intermediate,' μετὰ, μέσος], and by themselves again the newly-yeaned.' ἔρση = 'dew,' is, like δρόσος, used for tender young of animals. ναῖον, irreg. imp. from νᾶω = 'swam' or 'flowed.'

l. 224. πρῶτιστα, opposed to αὐτὰρ ἔπειτα, γ. 225.

l. 229. 'That I might both see the man himself and [learn] whether,' cf. inf. v. 267, 'he would give me entertainment: notwithstanding, he was not going to be a joy to my comrades when he appeared.'

l. 231. *ἐθύσαμεν*, sc. by making such burnt-offerings as we were able, with cheese instead of flesh.

l. 234. *ἵνα οἱ ποτιδόρπιον εἴη*, 'that it might serve him for [light at] supper,' not for cooking; he did not roast his meat.

l. 238. 'He left the males without, (viz.) outside the deep yard,' which was in front of the cave's mouth, sup. v. 184.

l. 239. For *ἐκτοθεν* it is proposed to read *ἐντοθεν*. It is easier to imagine that the ewes were driven into the cave and the rams left outside, viz. in the yard.

l. 240. *θυρέων*, two syllables, § 4. 3.

l. 245. In v. 308 *πάντα κατὰ μοῖραν* follows *μῆλα*, with which it agrees in gender. In this passage it may be assimilated to *μῆλα* implied in *οἷς* and *αἴγας*, or it may be regarded in the light of a mere formula = 'everything in order.'

ἱφῆκεν ἑμβρ. ἐκάσ., 'put a young one under each [mother],' sc. to be suckled; 'and having forthwith curdled' [sc. with fig-juice, *ὄπδος*, ll. 5902] 'half the white milk, he set it down in wicker baskets, having collected it together.'

l. 248. *οἱ εἴη πίνειν*, see on Od. 1. 261.

l. 250. *σπεύδειν τι*, 'to do it with despatch,' ll. 13. 235.

ll. 252-255 = Od. 3. 71-74.

l. 252. *πλεῖθ'*, i. e. *πλεῖτε*, (*πλείετε*), from *πλέω*, 'to sail.'

l. 253. *ἀλάλησθε*, perf. from *ἀλάομαι*.

l. 254. *ἀλδωνται*, § 18. 2.

l. 255. *ψυχὰς παρθ.*, i. e. *παραθέμενοι*, 'risking their lives,' properly, 'laying as a stake.'

l. 256. *ἡμῖν .. δεισάντων*, see on Od. 6. 157.

l. 258. *ἀλλὰ καὶ ὣς*, 'but yet for all that,' lit. 'even thus.'

l. 266. Join *τὰ σὰ γούνα ἐκόμεθα*, as in Od. 3. 92. *κιχανόμενοι*, absol., 'lighting on thee.'

l. 267. *εἰ τι*, see on sup. v. 229.

l. 268. *ἡ θέμις*, see on Od. 3. 45.

l. 269. *αἰδεῖο*, § 3. 3, for *αἶδεο*, *αἶδου*.

l. 273. *ἡ τηλ. εἰλ.*, i. e. and so art a stranger to our ways.

l. 274. *ἀλέασθαι*, sometimes *ἀλείασθαι*, first aor. from *ἀλέομαι* § 19. 3.

l. 276. *ἔπει* ~ *ῆ*, two syllables, § 4. 3. 276 = Od. 8. 281.

l. 277. *πεφιδόμην*, second aor. redupl. med. of *φείδομαι*, § 19. 2.

l. 279. *εἴφ'* = *εἰπέ*. *ἔσχεε νῆα*, 'moored your ship,' cp. Od. 10. 91.

l. 280. *δαείω*, § 22.

l. 281. 'But he did not deceive me with all my great knowledge.'

- l. 283. *νῆα*, one syllable, § 4. 3.
 l. 291. Join *διαταμών μελίσσι*, which form of adverb occurs in II. 24. 409.
 l. 294. *ἀνεσχέθομεν*, from aorist form *ἀνέσχθον*, lengthened from *ἀνέσχοι*, cp. Od. 4. 284.
 l. 297. *ἐπὶ . . πίνων*, sc. 'on the top of the meat.'
 l. 298. *διὰ μήλων*, 'down the whole length of the flock.'
 l. 301. *ἔθι φ. ῥ. ἔ.*, 'where the midriff holds the liver.'
 l. 302. *χείρ' ἐπιμασσ.*, i. e. *χείρῃ*, 'having clutched it with my hand,' for the accent thrown back, cp. *εἶφ'*, sup. v. 279. Cp. inf. v. 446.
 l. 303. *ἀπωλόμ. ὄλεθρον*, as *ἀπόλωλε μόρον*, Od. 1. 166, cognate accus.
 l. 311. *σὸν δ' ὃ γε*, apodosis. *δὴ ταῦτα*, two syllables, § 4. 3.
 l. 319. The *γάρ* comes in here because the reason of the action in the main sentence is given before the action itself is described. The sentence would run logically, 'We cut off a piece of the Cyclops' club, *for* it lay at the side of the sheep-pen.' Cp. Od. 5. 29.
 l. 320. *ἔκταμεν*, i. e. *ἐξέταμεν*, second aor. of *ἐκτέμνω*.
 l. 321. A shortened form of sentence for *τὸ μὲν ἄμμες εἰσκόμεν τόσσον εἶναι ὅσσος τε* [cp. the phrase *οἷός τε*] *ἔστιν ἰσθός νηὸς*: the relative is attracted into the case of the unexpressed antecedent 'We guessed it to be as big as [is] a mast,' etc. Cp. *ὅσον τ' ὄργυιαν*, v. 325.
 l. 330. *κέχυτο μέγ.* 'was spread out wide;' *μεγάλα*, like *μεγαλωστί*: here *ἤλιθα* only qualifies *πολλή* = 'in vast abundance.'
 l. 331. The readings vary between *πεπαλάχθαι* and *πεπαλάσθαι*, which may be distinct forms of perfect from *παλάσσω* [*πάλλω*]. The proparoxyton *πεπαλασθαι*, a reduplicated second aor. retaining a for ε, and formed directly from *πάλλω*, seems to be the more appropriate tense. As the lots were pebbles, *ψῆφαι*, which they used to shake [*πάλλειν*] in a helmet, the simple verb has taken the sense of 'voting by lot.'
 l. 332. *ἐμοὶ σὶν = μεσση*.
 l. 334. *ἂν κα*, see on Od. 5. 361.
 l. 335. *ἐλέγμην*, Od. 4. 451, syncopated second aor., § 20. 4.
 l. 347. *κρέα*, one syllable, cp. v. 283, sup. and § 4. 3.
 l. 348. Odysseus flatters Cyclops by assigning him divine honours, such as a libation. In *οἷόν τι* the addition of *τι* gives a sort of general meaning to the *οἷος*, as in *ὅσσος τις*, Od. 10. 45.
 l. 352. *πολέων*, i. e. 'out of all the numbers of men that there are.'
 l. 355. 'Be good enough to give me more.' For *πρόφρων*, cp. Od. 2. 230.
 l. 362. Join *περιήλυθε Κ. φρένας*, 'stole round the Cyclops' senses.' *φρένας* expegegetical accusative, i. e. one that appends a closer description, as *Τρῶας τρόμος ἔλλαβε γνῖα*, 'the Trojans, that is to say, their limbs.' See p. 229.

l. 366. Οὗτις here becomes a proper name, 'No-man,' so in the accus. it appears as Οὐτιν instead of οὐτινα.

l. 369. μετὰ οἷς ἐστ, i. e. 'in the list of his comrades,' not = 'after'

l. 372. He lies on his back, drooping (lit. sloping) his head on one shoulder.

l. 374. οἰνοβαρέων, particip. from οἰνοβαρέω, § 3. 3.

l. 377 ἀναδύη, opt. for ἀναδύη. So ll. 16. 99 ἐκδύμεν for ἐκδύημεν, and δύη, Od. 18. 348, trans 'might shirk.'

l. 382. 'But I standing above [it] kept twirling it, as when a man might bore ship-timber with a drill, and the others at the lower end keep it moving with a strap, grasping the strap at either end.' The τρύπανον (v. 385) is a drill with a long shaft. The master shipwright stands on a plank leaning his weight on the wooden head in which the drill revolves. His men wind a long strap round the shaft of the drill, and by alternately pulling they make the tool spin first one way and then the other till it pierces the wood.

l. 384. τρυπῶ, opt. for τρυπάω, a rare mood in similes.

l. 389. ἀμφί, 'all around,' adverbially with εὔσεν.

l. 390. οἱ ῥίζαι, i. e. 'its roots.' σφαραγεῦντο, § 4. 1.

l. 392. λάχοντα agrees grammatically only with the masc. πέλεκυν. τὸ γὰρ, 'for this' [sc. βάπτειν] gives iron its strength.

l. 395. 'And terribly he howled aloud, and the rock echoed around.' ἔλαχε [λάχοντα] is lengthened by the augment.

l. 400. δι' ἄκρας, 'along the heights,' Epic accus. from ἄκρα, another form of ἄκρα or ἄκρη, so πόλιας, Od. 8. 560, § 11. 5.

l. 403. Join τίπτε τόσον ἄρημένος, i. e. *quid tibi tanti mali accidit ut tantopere vociferares*, Ernest. For ἀρημ., see on Od. 6. 2.

l. 408. Polyphemus means, '“No-man” is slaying me by craft and not by force.' The Cyclopes understand his words, 'No man is slaying me by craft or force,' and so in v. 410 οὐ τις appears as μή τις, which suggests the pun of μῆτις, inf. v. 414.

l. 415. ὠδιν. ὀδύνησι, 'in agony of anguish;' the ring of the two words being intentional.

l. 420. ἄριστα, Od. 3. 129; see on 2. 203.

l. 423. ὅς τε περὶ ψ., *utpote de vita*.

l. 425. οἷα. Aristarch. seems to have written here οἷα metri grat. But as ὄφει (Lat. *ovis*) has the digamma, the short ο may be lengthened before it, on the analogy of a short vowel lengthened before a liquid.

l. 433. Join τοῦ νῶτα καταλαβὼν, 'Having grasped his back, I lay curled up under his shaggy belly' and having turned over, I held on by my hands firmly to the thick wool.'

l. 435. στρεφθεῖς seems to refer to his position of holding on back downwards; others render, 'twisting my hands in.' χερσὶν is emphatic; the ἐταῖροι were tied on.

- l. 438. καὶ τότε, apodosis, cp. sup. v. 59, 171.
 l. 439. ἐμέμηκον, an imperfect formed from μέμηκα, perf. of μηκάομαι.
 l. 443. ὧς οἱ. The enclit. οἱ, 'for him,' throws back its accent. 'He did not know that men had been tied, *unaware to him*.'
 l. 445. στεινόμενος, see on sup. v. 219, 'loaded with his wool and me.'
 l. 446. ἐπιμασσ., sup. v. 302.
 l. 447. ἔσσυσ, § 20. 4.
 l. 448. λελαμμ. οἶον, 'left behind by.' Μενέλαος Ἀντιλόχοιο λείπετο, Il. 23. 523. With πάρος ἔρχεαι, cp. Od. 4. 811.
 l. 455. πεφυγμένον, with accus. In Od. 1. 18 with genit., q. v.
 l. 456. εἰ δὴ, 'couldst thou feel as I do.'
 l. 458. For οἱ . . θεινομένου, see on Od. 6. 157.
 l. 460. οὔτιδανός Οὔτις, 'good-for-nothing No-man.'
 l. 462. ἐλθόντες has no plural verb with which to go. The main idea is split up into λυόμεν and ἐπέλυσσα, 'I began to loose myself from under the sheep, and then I released,' etc.
 l. 464. τανα-ύ-ποδα, the υ represents the digamma, § 2. The original form was ταναφόποδα, from root ταν as in τείν-ω, etc. δημῶ, notice the accent.
 l. 465. πολλὰ περιτροπέ, 'often turning round,' sc. in fear.
 l. 468. ἀνανεύειν = to intimate refusal by shaking the head: κατα-νύειν = to assent, v. 490 inf. Join οὐκ εἶων κλαίειν.
 l. 473. See on Od. 5. 400.
 l. 474. κερτομ., 'with abusive [words].'
 l. 475. The emphasis is on ἀνάλκιδος, 'no coward's comrades,' etc. 'Your evil deeds were sure to come home to you.'
 l. 480. κηρόθι, § 12. 2.
 l. 483. This line has no place here. A stone thrown προπάρ. νηὸς would not go near the rudder. See on v. 540 inf.
 l. 486. πλημυρίς, 'the [shoreward] wash from the sea,' explaining παλιρρ. κύμα. Not the current or tide, but the swell caused by the stone, 'made the ship come to land.' θεμόω, cp. θε-ῖναι, θεσμός.
 l. 489. ἐμβαλῖεν κώπης, Lat. *incumbere remis*, Virg. Aen. 5. 15.
 l. 491. Join ἄλα πρήσσοντες, cp. κέλευθον πρήσσειν, Od. 13. 83. προσηυδων, 'was going to hail,' imperf.
 l. 497. φθεγξ, of sound generally; αὔδήσαντος, of words.
 l. 498. Join συνάραξε, cp. Od. 12. 412.
 l. 504. φάσθαι, etc.
 l. 507. ἰκάνει, as κινήσεσθαι, sup. v. 477.
 l. 510. Join μαντεν. Κυκλώπ, dative = 'for the C.' κατεγῆρα, § 20. 1.
 l. 511. τόδε πάντα, 'all this,' viz. 'that I should lose my sight.'
 l. 513. ἐδέγμην, § 20. 4.

l. 517. θέλω, §§ 3 3 and 23 1.

l. 518. πομπήν τ' ὀτρύνω. Trans. 'And may hasten your return home .. that the Earth-shaker may grant you one.' πομπή occurs Od 7. 151. The δομέναι .. ἐνν. describes the *particular* form of πομπή, viz. a safe-conduct from Poseidon. Others render, 'And may urge the Earth-shaker to grant you a return home.'

l. 525 ὥς οὐκ, κ.τ.λ. The word ὥς takes up an unexpressed οὕτως that qualifies the foregoing sentence. Trans 'Would that I, etc .. as surely as not even Pos. will heal your eye.' Cp. Od. 17. 253, Il. 13. 827.

l. 527. χεῖρ[ε].

l. 535. ἀλλοτρίη. Odysseus came home in a Phaeacian ship, Od. 13. 95 foll. 535 = Od. 11. 115.

l. 538. ἐπέρισε δέ, 'he put into [his throw] immense strength.'

l. 539 'And he dashed it down a little behind the ship, but it failed to reach the rudder's tip.' Others join τυτθ. ἐδ. δε, 'but he failed by a little.' It is, however, against Homeric usage that δέ should stand in this position.

l. 540. ἰδεύησεν, from a form δεύω for δέω, the υ representing a d gamma, § 2.

l. 541. The χέρσος here is the shore of the island (sup v. 116), not of the land of the Cyclops.

l. 545. εἶαρ[ο]. § 23. 7.

l. 546. νῆα μὲν, apodosis.

l. 549. μή τις μοι, see on sup. v. 42.

BOOK X.

l. 1. Αἰολίην νῆσον. The ancients identified this with one of the Aeolian Islands on the north coast of Sicily, the group to which belong Lipari and Stromboli. The names Αἰόλος [δῆναι, 'to blow'] and Ἰωνοτάδης [ἵππος], are chosen to describe the speed of the winds.

l. 3. πλωτή, 'floating.' So the island of Delos was said to float (*erratica Delos*, Ov. Met. 6. 333), till Zeus rooted it in the sea. Cp. Virg. Aen. 3. 76.

l. 5. καὶ = 'as well,' i. e. besides himself. γεγάσιν = εἰσίν, Od. 5. 35. a second perf. from root-verb ΓΑ-Ω, referred to γίγνομαι.

l. 6. ἠβώνοντες, § 18. 2.

l. 7. ἀκοίτις, i. e. ἀκοίτιας, acc. plur. from ἀκοίτις. So ἦν:ς from ἦν:ς. Il. 6. 94.

l. 10. κνισῆεν, κ.τ.λ., 'and the steaming house echoes all around its outer court.' The *steam* comes from the roasting meats suggested in δαίνυνται and ἐνέλατα. The meaning seems to be, that the palace of the

King of Winds is full of moaning sounds, which make themselves heard even in the outer yard. Others read αὐλῆ = αἰλήσει, 'flute-playing,' or αὐδῆ, or περιστυναχίζετ' αὐδῆ.

l. 14. φίλει, 'Aeolus (included in τῶν, v. 13) entertained me.'

l. 17. ἀλλ' ὅτε δὴ καὶ ἐγὼ, 'but when I, too, [in my turn] began to ask.' The apodosis to ὅτε is οὐδέ τι. Cp. Od. 1. 16-18.

l. 19. δῶκε δέ μ', i. e. μοι. ἐννέωροιο, [ἐννέα-ἔρη], 'nine-seasons-old,' perhaps a round number to express full maturity (as ἐννῆμαρ). Others suppose a noun νέωρη, i. e. νέα ἔρη, analogous to δῆωρη. The word ἐν-νέωρος (cp. ἐν-διος, Od. 4. 450) would then mean, 'in youthful strength' ἐννέωρος, three syllables, § 4. 3.

l. 24. παραπνεύση, sc. that not a breath might get past the fastening

l. 26. αὐτοὺς .. αὐτῶν, 'ourselves,' 'our own folly.' Cp. Od. 1. 17

l. 28. ὁμῶς [not ὁμοῖς] = ὁμοίως, 'day and night alike.'

l. 31. κεκμηῶτα, 'tired out, because I was always handling the vessel's sheet myself.' The ποῦς is the rope at the lower corner of the sail, by which it was set at the proper angle to catch the wind.

l. 40. Τροίης, sc. γῆς, Od. 5. 39 = the land of Troy. Join κειμ. ληΐδ, 'store from the booty,' partit. gen.

l. 42. κενεὰς σὺν χ. ἔχ. Here σὺν is adverbial, 'bringing along with us only empty hands.' Others join συνέχοντας, 'holding together [i. e. because there is nothing between them] empty hands.'

l. 45. ὅσσος τις, see on Od. 9. 348.

l. 51. ἀποφθίμην, 2 aor. med. optat.; so φθίτο, Od. 11. 330.

ll. 56-58 = Od. 9. 85-87.

l. 56. ἡπείρου, used generally for *terra firma*; here it refers only to an island.

l. 59. ὁπασσάμενος, as Schol. ὁπαδὸν ἐλόμενος, 'having taken to attend me.'

l. 66 = Od. 7. 320.

l. 68. πρὸς τοῖσί τε, 'and besides them [sc. ἐταίροις] cruel sleep'

l. 69. οχέτλιος, cp. Lat. *improbus*, and see note on Od. 5. 118.

l. 75. τόδ' ἱκάνεις, 'thou art come *thus*,' lit. 'art come this [coming].' Cp. Od. 1. 409. ἀπεχθόμενος is, according to Buttmann, an aorist part. from pres. ἀπεχθάνομαι. Others refer it at once to a present ἀπέχθομαι. Aeolus does but express the common belief (which Job's friends held), that misfortune was a sign of a man having offended heaven.

l. 79. ἐπεὶ introduces the reason why they were obliged to row, 'since no more did any wafting wind show itself' πομπή includes every means for the accomplishment of a journey. With φαίμετα, cp. Od. 4. 361.

l. 81. Λάμου. The later Greeks put the Laestrygones in Sicily. Cp. Thucyd. 6. 2. The Romans made Formiae the city of Lamus, and

1. 517. *ὅθεν*, §§ 3. 3. ... is a Laestrygonian jar. Hor.
 1. 518. *πομπὴν τ'* ... the name of the town, *Ἀασ*. the
 ... that the Earth-shaker ... study 'far-gated' [*τῆλε-πίλῃ*], which is
 151. The *Βορέναι* ... 'ward,' as suited for giants, v. 120. The
 a safe-conduct from ... *ἄλῃ* = 'to grow big.' See note on *τῆλε-*
 Earth-shaker to ...
 1. 525. *ὅθεν* ... Trans. 'Where, as he drives home his
 that qualifies ... and, and the other, driving forth his flock,
 surely as ... a man who could do without sleep might
 13. 827. ... by minding cattle, and the other by pastur-
 1. 527. *χ* ... goings of night and day are close together.'
 1. 535. *ὅθεν* ... of which Homer may have heard some stories,
 95 foll. ... the country of the Laestrygones. Day dawned
 1. 538. *ὅθεν* ... that night fell. So we may roughly consider
 1. 539. ... of day and night divided into two halves of twelve
 to reach ... daylight. A man who could do without sleep
 little ... time in feeding sheep, and the other half in minding
 this pos ... wile wages for double work. He would drive home
 1. 54 ... daylight fell, and would be ready to take out the second
 digam ... daylight reappeared, which happened so immediately
 1. 5 ... bound and homeward-bound herdsmen actually passed
 of the ... the gateway. Strictly speaking, the words *ἐγγὺς* ...
 1. 5 ... equally to imply the nearness of the night to the dawn,
 1. 5 ... dawn to night; but it is only of the latter that the poet

ἀλλῃ, [*τυγχάνω*], scarcely stronger than *ἐστὶ*. Cf. *πρόσω*
γεφυγμένων, II. 17. 748. *διαμπερὲς*, 'right along,' of the
 continuity of the cliff.

1. 540. *ἐξ* of *γε*, apodosis to *ἐνθ' ἔπει*, sup. v. 87. *ἔχον*, 'steered,' Od.
Ἀεγ, v. 179.

Lip. 92. *ὡςτάρ ἐγὼν*, 'But I [opp. to *αἱ μὲν*] kept back my ship outside
τάδ' ἑμὴν, there, at its outermost edge.'

1. 542. *ἐπ' ἔσχατον*, a nearer definition of *αὐτοῦ*, as *αὐτοῦ τῷδ' ἐνὶ χάρῃ*,
 (cf. v. 471. Join *ἐκ-δήσας*, 'having made my hawsers fast to a rock.'

Ἀεγ 92. *παιπαλόεσσον*, Od. 3. 170.

βοῶν ἔργα = 'ploughed land'; *ἀνδρῶν* = 'vineyards and
 2.'

10. *ποταμόν*, § 23. 1.

12. *ἐφάπτεται*, sc. *νηῶν*. With *λέγει δὲ*, cp. *ἐρχεσθαι δὲ*, II. 1.

105. *ἐμβλήντο*, § 20. 2.

106. *θυγατέρ[ι]*, § 6.

110. 'Asked who was king of this people, and over whom he

reigned.' So with reading *οἷσιν*. For *δε* after *δε τις* in an indirect question, cf. Od. 17. 363

γνοίη δ' οἳ τινές εἰσιν ἐναίσιμοι, οἳ τ' ἀθεμίστοι.

The common reading *τοῖσιν*, is by some regarded as = *τέοισι*, i. e. *τίσι*, as *τεῦ* = *τίνος*.

l. 112. *ἐπέφραδεν*, § 16. 2.

l. 113. *δσὴν . . κορυφὴν*, for the attraction, cp. Od. 9. 322. *ἔστρυγον*, § 20. 1. Join *κατέστρυγον* = 'they loathed her.'

l. 121. *ἀπὸ πετράων*, probably the throwers were standing on the *ἄκται* of v. 89.

l. 124. 'And spearing them like fishes, they carried them off for a horrid meal.' *ἀτερπ. δαῖτα*, used predicatively.

l. 126. *τόφρα δέ*, apodosis to *ὄφρα*, sup. *οἱ* = Laestrygones, *τοὺς* = the crews of Odysseus.

l. 129 = Od. 9. 489.

ll. 133, 134 = Od. 9. 62, 63.

l. 135. *Αἰαίη νῆσος*, so *Αἰαίη Κίρκη*, Od. 5. 334. Cp. Virg. Aen. 3. 385

Et salis Ausonii lustrandum navibus aequor

Infernique lacus Aeaeaeque insula Circes,

for the Romans put Circe's home on the promontory of Circeii (*Monte Circello*) in Italy.

l. 136. *θεὸς αὐδήεσσα*, see on Od. 5. 334.

l. 137. *ὀλοόφρονος* = 'the sorcerer,' literally, a man of dangerous wisdom. Cp. Od. 1. 52.

l. 140. *κατηγ. νηὶ*, 'we put in with our ship;' opposed to *ἀνάγεσθαι*, 'to put out to sea.' *νηὶ* is an instrumental dative, as *ἵπποισι*, Od. 4. 8.

ll. 143, 144 = Od. 9. 75, 76.

l. 144. *τέλεσε*, i. e. 'brought full daylight.' Cp. Od. 9. 5.

l. 149. *εἷσατο*, § 3. 5.

l. 152. *αἶθοπα*, 'ruddy,' because of the flames showing through it.

l. 153. *δοάσσατο*, 'seemed,' 1st aor. form from root ΔΙΦ. From same root comes *δέατο* or *δδατο*, Od. 6. 242.

l. 155. *προέμεν*, 2nd aor. inf. of *προτῆμι*.

l. 156 = Od. 12. 368.

l. 159. *ὁ μὲν . . πῖόμενος*, 'He came down to the river from his feeding-ground in the wood, to drink.' The fut. of *πίνω* in Homer always with *ι*.

l. 162. Lit. 'and it,' viz. the brazen spear, 'passed,' cp. Od. 5. 68 *ἥ δέ . . ἡμερίς*. For *μακῶν*, see under *μηκάομαι* in Lex. and cp. § 20. 1.

l. 165. *τὸ μὲν* [sc. *δόρυ*], 'The spear I laid down there on the ground and let it lie, but I pulled brushwood and withies, and having plaited a rope, a fathom-long, well twisted across and across, I tied,' etc. *ἔρωθεν* thus applies to the method of plaiting, others make it refer

‘whole length’ of the rope from end to end. With the attraction *ὅσον τ’ ὀργυιαν*, cp. Od. 9. 325.

l. 169. *καταλοφάδεια*, the older spelling, according to Eustath. Others read *κατὰλοφάδια*, with the short syllable lengthened *metri grat.* Odysseus tied the creature’s legs together and put his head through, so the deer hung down behind from his neck.

l. 171. *ἑτέρῃ*, ‘one hand,’ i.e. the ‘other,’ in reference to the hand that held the spear.

l. 172. *νεὸς*, § 11. 6. *ἑταίρους . . ἄνδρα ἕκαστον*, cf. Od. 2. 252, 258.

l. 176. *ὅφρα*, sc. *ἔστιν*, ‘so long as there is.’ In this address the main clause begins *ἀλλ’ ἄγετε*, but the sentence that gives the reason is put first, sc. *οὐ γάρ πω*. Cp. inf. vv. 190, 192, 226.

l. 179. *ἐκκαλυψ*. They had covered their heads in their sorrow. Cf. Od. 8. 85, 92.

l. 181 = Od. 4. 47.

l. 182. Cp. Od. 2. 261.

ll. 183-187 = Od. 9. 556-560.

l. 188 = Od. 9. 171.

l. 189 = Od. 12, 271.

ll. 190-192. *ζόφος* and *ἠὼς*, ‘west and east,’ and more nearly defined by the following *οὐδ’ ὅπῃ . . ἀννέιται* (i.e. *ἀνανεῖται* from *ἀνανέομαι*).

l. 195. *πéρι . . ἔστεφάνωται* = ‘rings round,’ ‘surrounds.’

l. 196. *αὐτῇ*, in opposition to the high ground, *σκοπίῃ*.

l. 202. *ἀλλ’ οὐ γάρ* = ‘but [all in vain], for no good came by their weeping.’

l. 209. *ἄμμε*, § 15. 1. ‘They found in the glens Circe’s house built of polished stones, on open ground,’ i.e. with clear view all round: *περισκέπτῳ* from *σκέπτομαι*. Others render ‘sheltered,’ from *σκέπω*.

l. 212. *ὄρεστροι*, ‘of the mountain;’ for the termination, cp. *ἀγρότερος*, *θηλύτερος*, *ἡμέτερος*.

l. 213. *ἔθελξεν*, ‘charmed.’

l. 217. Their master (*ἄναξ*) always brings them ‘tit-bits for their appetite;’ so *ἵνα πλησαίῃτο θυμὸν*, Od. 19. 199.

l. 225. *κῆδ. κεδνότ.*, ‘nearest and dearest.’

l. 231. *κάλει*, ‘bade them in.’

l. 234. The proper name for this mess (here called *σίτος*) is *κυκεὼν*, as inf. v. 290. Cp. Il. 11. 624. *χλωρὸς* = ‘yellow.’

l. 238. Join *κατὰ . . ἔέργνυ*.

l. 241. *ἔέρχατο*, cp. Od. 9. 221.

l. 242. *παρ-έβαλεν*, ‘threw beside them.’

l. 247. *βεβλημένος*, as if from form *βολέω*, for the perfect pass. of *βάλλω* is *βεβλημένος*. Cp. *βεβολήατο*, Il. 9. 3.

l. 249. *ἀγασσάμεθ’ ἔξερ.*, lit. ‘were amazed as we questioned,’ where we should say, ‘questioned him in our amazement.’

l. 262. ἀμφὶ δὲ [sc. βαλόμην] τόξα, 'and across my shoulders I threw my bow and arrows.'

l. 263. ἠνώγεα, § 21. 3.

l. 264. ἀμφοτέρῃσι, sc. χερσὶ, Od. 5. 428.

l. 265 = Od. 2. 362.

l. 268. τοῖσδεσι, Od. 2. 47, 'with these men here;' the ἑταροὶ who had not gone to Circe's house. σῶν, *tuorum*.

l. 273. ἔπλετο, aor. πέλομαι, cf. Od. 2. 364, properly refers back to the moment of Eurylochus' story. Trans. 'is come upon me.'

l. 279. πρῶτον ὑπηγήτη, [ὑπήνη properly the part below the mouth, then, the hair thereon], 'just bearded.' Cp. Virg. Aen. 9. 181

Ora puer prima signans intonsa iuventa.

l. 280 = Od. 2. 302.

l. 281. δὴ αὖτ', one syllable, § 4. 3.

l. 282. οὔδε, 'yonder,' pointing to Circe's house.

l. 283. ἔρχεται, Od. 9. 221.

l. 288. ἀλαλκεῖν, Ep. aor. from root ἀλκ., which occurs in form ἀλέξω, 'to ward off,' generally with dat., as ἀλ. νήεσσι πῦρ, Il. 9. 347; here with genit., κρατὸς (κῆρα).

l. 290. κυκεῶ = κυκεῶνα, see sup. v. 235.

l. 295. ἐπαῖξαι, (inf. for imperat., as v. 297 ἀπανήνασθαι, v. 299 κέλεσθαι), 'rush upon her.'

l. 298. αὐτὸν = αὐτόν σε, 'and may intreat you well yourself.'

l. 299. μακάρων δοκον, 'the oath of the blessed Gods,' i. e. the oath which the Gods take, sc. by Styx. Cp. Od. 2. 337. See the similar act of Calypso, Od. 5. 184. Others translate, 'by the Gods,' *deos obtestata*.

l. 300 = Od. 5. 179.

l. 301. ἀπογυμνωθέντα = 'disarmed,' so γυμνὸς ἄτερ κόρυθός τε καὶ ἀσπίδος, Il. 21. 50.

l. 303. φύσιν, here (like φύη) 'its appearance.'

l. 304. ἔσκε, § 17. 6.

l. 305. θεοὶ καλέουσι is a phrase that may imply that it is a poetical or an old-fashioned word. Cp. Πλαγκτὰς τὰς γε θεοὶ μάκαρες καλέουσι, Od. 12. 61. See also Il. 1. 403; 2. 814; 14. 291; 20. 74.

l. 309. ἦμα, § 28. 3.

l. 316. δέπῃ is the reading of most editions, an older form is δέπαι, from δέπαι, so γήραι, Od. 11. 136.

l. 318. οὐδέ μ' ἐθ., 'and she failed to charm me.'

l. 320. λείξω, § 20. 3, from λέγω, [root ΛΕΧ], 'lie down.'

l. 323. ὑπὶδραμε, i. e. 'ran crouching under his sword-arm and so clasped his knees.'

l. 325. τίς πόθεν; *quis hominum [et] unde?*

l. 327. The force is not changed by the doubled οἰδέ. One neg. goes to the verb and one to negative the ἄλλοι.

1. 328. *ὅς κε πῖν καὶ ἀμείψ.* The full phrase would be *καὶ οὐ ἔρκει ὁδ. πρῶτ. ἀμείψεται τὰδε φάρμ.* 'and whose teeth these drugs have once passed.' Perhaps we might render *ἀμείψεται*, 'lets pass,' so that both verbs may have the same subject.

1. 330. *πολύτροπος*, see Od. 1. 1.

1. 333. *θέο* = *θοῦ*, 'put up thy sword in its sheath.'

1. 334. *ἐπιβέλομεν*, cp. Od. 6. 261.

1. 335. *πεποιθόμεν* = *πεποιθώμεν*

1. 337. *πῶς γάρ με κέλεαι*; 'Why, how canst thou bid me?' Cp. inf. v. 383. *κέλεαι*, two syllables.

1. 339. *αὐτὸν*, sc. *με*.

11. 343, 344 = Od. 5. 178, 179.

1. 348. *τέως*, 'meanwhile.'

1. 349. *ἔασι*, § 23. 4.

1. 351. *εἰς ἑλαδε*. See on Od. 11. 18.

1. 353. *λῖτα*, see Od. 1. 130.

1. 360. *ῥέσεν*, *ῥέω*, 'boiled.'

1. 361. *ἔσασα*, particip. from aor. *ἔστα*, 'I set' (root **ΕΩ*). Trans. 'Having seated me in a bath, she washed me from [i. e. with water from] a great tripod-basin, [pouring it] down over head and shoulders, after she had mixed it to a nice warmth;' lit. *θυμ-ῶρις*, 'what suits the fancy,' used predicatively with *κεράσασα*. *λέ* for *ἔλας*, imperf. from *λέω*, another form of *λοιώω*.

1. 363. Join *ἐξείλετο γυίων*, 'till she had taken the heart-breaking weariness from my limbs.'

1. 364. *λίπ' ἐλαίῳ*, Od. 3. 466.

11. 364, 365 = Od. 3. 466, 467.

1. 366. *εἴσε δὲ* begins the apodosis.

11. 368-372 = Od. 1. 136-140.

1. 378. *ἴσος ἀναύδῳ*, 'like a dumb man.'

1. 383. *τίς γάρ κεν ἀνὴρ*; 'Why, what man who was right-minded could bear to taste meat and drink before he had rescued his comrades?'

1. 384. *πρὶν . . πρὶν* = *ante . . quam*.

1. 385. *λύσαισθαι* (mid. voice), of Odysseus rescuing his comrades *for himself*: *λύσον* (active, v. 387), of Circe doing it for Odysseus. So of Chryses, *λυσόμενος θυγάτριά*, and of Agamemnon, *τὴν δ' ἐγὼ οὐ λύσω*, 11. 1. 13, 29.

1. 386. *πρόφρ. καλέεις*, 'dost bid me with all thine heart,' see on Od. 5. 161.

1. 388. *δι' ἐκ μ. βεβ.*, i. e., 'passed through the hall and went out of it'

1. 393. *ὅς πρὶν*, 'which the baleful drug had made to grow thereon before.'

1. 397. 'They clung to my hands . . each one of them,' cp. Od. 2. 155, 'and into the hearts of all there stole a tender sorrow.'

l. 398. ἱμῆρ, γόος is like 'tears of joy;' γόος implies the noise of crying, and not only the feeling in the heart.

l. 403 To draw a ship up on land implied the intention of a long stay. 'Bring all your stores to grottos and place them therein,' if we read ἐν σπ. πελαγί. The reading κτήματα δὲ σπη. = 'Bring them to the grottos, and all the ship's tackling (ὄπλα).'

l. 405. λέναι, inf. for imperat.

l. 409. κατὰ . . χέοντας.

l. 410. 'And as when the calves in the homestead around the drove of cows that have come back to the fold-yard when they have had their fill of grass'—(here the verb in the conjunct. after ἔτ' ἂν should come in, but the construction changes after the parenthesis and goes on with the simple indicative)—'they all leap together before them, nor can the pens hold them, but with loud lowing they run round their mothers; so they, when they saw me, threw themselves upon me, with tears'—ἐχυντο, like ἀμφιέχυντο, used with accus., Od. 16. 214)—'and their feeling seemed to be just as if they were come to their home and the very city of rugged Ithaca.'

l. 425 ὀτρύνεσθε . . ἔπειθαι, 'make haste to accompany me,' so ὀτρύνοντ' λέναι, Od. 17. 183.

l. 427. ἐπηετανόν, 'good store,' Od. 6. 86. 427 = Od. 7. 99.

l. 430 = Od. 4. 77.

l. 431. πῶς ἵμεν; 'Whither are we going?' So ἵμεν, 1st plur. from εἶμι, Od. 2. 127.

l. 432. καταβήμεναι, the epexegetis of κακῶν τούτων. See p. 228, ad fin.

l. 433. ποιήσεται, i. e. ποιήσῃται, § 8. 4, with κεν, 'who will make us all either swine or wolves or lions, so that perforce we should have to keep ward at Circe's house,' cf. Od. 7. 93. ὥς περ Κ. ἔρξε seems to take up only the καὶ ἀνάγκη, 'all against our own will, even as the Cyclops treated us,' (ἐρδω). But ἔρξ', or ἔρξ', might come from ἔργω, 'shut us up.'

l. 435. οἱ μέσσαυλον, 'his inner court.'

l. 437. τούτου, sc. 'Ὀδυσσεύα.

l. 440. τῷ οἱ ἀποτμήξας, 'having therewith smitten off his head, near kinsman though he was, to dash it to the ground.' τῷ, sc. ξίφει.

l. 442 = Od. 9. 493.

l. 444. νῆα ἔρυσθαι, 'to guard the ship.' 444 = Od. 9. 194.

l. 451 = Od. 4. 50.

l. 453 φράσσαντό τ' ἑσάντα, 'and recognised each other face to face.'

l. 457. θαλ. γόον, 'a burst of sorrow,' on the analogy of θαλ. δάκρυ.

l. 463. ἀσκελές [σκέλλω, 'to dry'] καὶ ἀθυμοί, 'withered and spiritless.'

l. 465. ἐπεὶ ᾗ, two syllables, § 4. 3. πέποσθε for πέπονθε, i.e. πεπόνθατε, (πάσχω), *passi estis*.

l. 467. τελεσφόρον, see on Od. 4. 86.

l. 469. περὶ . . ἔτραπον, 'returned on their course,' so as to begin anew. The next line seems to have been interpolated from Hes. Theog. 59.

l. 472. δαιμόνιος, properly, 'a man possessed,' a term used to describe any one whose conduct seems extraordinary. Here meaning 'demented,' as proved by his forgetfulness of home.

l. 481. γούνων, 'by her knees,' so λισσέσθαι Ζηνός, 'by Zeus.' The phrase is suggested by the ordinary γούνων ἄπτεσθαι.

l. 486. ἀμφ' ἐμέ, simply, 'around me.'

l. 491. ἐπαινῇ, 'dread,' an epithet only of Persephone, is rightly interpreted by Scholiast as = αἰνῇ. Buttman Lexil. s. v. would write ἐπ' αἰνῇ, 'and dread P. besides.' Others regard the word as = ἐπαινετή, 'renowned,' like ἀγανῇ, Od. 11. 213.

l. 493. μάντηος, from μάντις, as πόληος from πόλις. Others read μάντιος, which requires ἀλᾶου or ἀλάοο.

l. 494. 'To whom P. granted his wits even after death, alone [of all the dead] to have his senses, while *they* flit as phantoms.'

l. 495. οἷφ attracted into case of τῷ. πεπνύσθαι, perf. from πνέω. Cf. πεπνυμένος.

ll. 496-499 = Od. 4. 538-541.

l. 499. κυλινδόμενος, Od. 4. 542.

l. 502. Ἄϊδος, sc. δῶμα. The forms ἄϊδος gen., and ἄϊδι dat., necessitate a form of the nom. Ἄϊς.

l. 506. Join ἀνὰ πετάσσας, 'having spread aloft.'

l. 507. ἦσθαι, inf. for imper. κε φέρησι, almost = 'future.' Cp. sup. v. 288, Od. 1. 396.

l. 508. Ὠκεανός is represented as a river encircling the whole expanse of land and sea. When the earth is represented on the shield of Achilles (Il. 18), the ocean-stream forms the rim of the shield. It was perhaps separated by a bank from the sea round which it flowed, and in this bank there may have been one or two openings. At any rate, when this stream was crossed (περᾶν) the traveller was beyond the confines of the world, and the ἀκτὴ λάρχεια on the further side belonged to the kingdom of Hades.

l. 509. For λάρχεια, (v.l. ἐλάρχεια), see on Od. 9. 116.

l. 511. κέλσαι (§ 19. 2), inf. for imperat. Here begins the apodosis to ἀλλ' ὁπότε ἄν.

l. 513. Πυριφ. τε ῥέουσιν Κώκυτός τε. The grammarians call this arrangement of the plural verb with a singular subject preceding and following, the σχῆμα Ἀλκμανικόν, as if it were common in Alcman's writings. So in Il. 5. 774

ἦχι ῥόας Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος.

l. 515. δύνω ποταμῶν, according to Schol., the meeting of the Cocytus and Pyriphlegethon, whose united waters flow into Acheron.

l. 517. ὅσον τε πυγούσιον, for the constr., see Od. 9. 322. πνγ adj. from πυγών, 'a cubit in length and breadth.'

l. 518. ἀμφ' αὐτῷ δέ, 'and round the edge thereof pour a drink-offering for all the dead.'

l. 521. γουνοῦσθαι, with double meaning of supplication and promise, viz. that you will perform (δέξειν) a sacrifice.

l. 523. ἐσθλῶν, 'treasures,' lit. 'good things.'

l. 524. ἀπάνευθεν = 'apart from the rest.' οἷω, 'for himself alone.'

l. 526. λίσσῃ, 1 aor. subj. λίσσομαι, *cum vero supplicaveris*.

l. 527 For the gender θήλυν μέλαιναν, see on Od. 4. 406. 'Turning the victim towards the nether-darkness,' not with head stretched back and looking upwards, as in sacrificing to the Gods above, 'and do thou thyself turn away'—(not to pry into such mysteries)—'moving towards the stream of the river (Oceanos).' He is to look back from the ἀετὴ λάχεια of v. 509, in the direction of the world of the living, across the ocean-stream over which he has now passed.

l. 531. ἀνώξαι, aor. from ἀνάγω.

l. 532. κατάκειτ[αι] = *jacet*, the ordinary reading (κατέκειτ') is unintelligible. From ἐτάροις the construction passes into the accus. and infin. in δείραντας κατακῆαι.

l. 537. πρὶν Τ. πύθεσθαι, 'Suffer not the shades to come near to the blood [in the trench] till thou hast enquired of Teiresias.'

ll. 539, 540 = Od. 4. 389, 390.

ll. 543-545 = Od. 5. 230-232.

l. 548. ἀωτεῖτε, probably as Butt., only as a strengthened form of ἄημι, 'to breathe,' spoken of the deep breathing of sleep. Others, from the use of ἄωτον, 'flower,' or 'prime,' interpret it by ἀπανθίζετε, 'cull the flower of sleep,' like the *molles carpere somnos*, Virg. Georg. 3. 435.

l. 551. The second οὐδὲ goes closely with ἐνθεν, *ne abhinc quidem*.

l. 554. δς here seems to be the demonstr., *hic quidem*.

ἐν δώμασι. To enjoy the cool air he lay down on the flat roof. Starting up suddenly, he forgot to descend 'by going to the long ladder,' these last words forming the important clause.

l. 556. κινυμένων, from κινῶμαι, another form of κινούμαι.

l. 559. καταντικρὺ is written in some edd. as one word = 'right down from.' Others join κατὰ τέγος, and make ἀντικρὺ the adv. qualifying πέσεν. Join ἐξέαγη, as in ἐξ αὐχένα ἄγει, Il. 5. 161.

l. 562 'Ye are thinking, may be, to return.' The mid. indic. of φημι is rare. Cp. Od. 6. 200.

l. 563. ἡμῖν . . χρησομένους, see on 532, sup.

l. 567 Join κατὰ with ἐξόμενοι = καθεζόμενοι, or take it adverbially.

Others join καταῦθι, as κατόπισθε, παραῦθι. γδων = ἐγδασον, 3rd plar imperf. of γάω.

l. 568 = sup. v. 202.

l. 571. Join παρὰ νηὶ κατέδησεν with θηλ. μέλαιν. Cp. sup. v. 517

οἰχομένη, 'having left us,' i.e. unperceived, as the following words explain, 'having easily slipped away from us.'

BOOK XI.

l. 4. 'We took and put on ship-board those (sup. 10. 572) sheep.'

ἔβησα, transitive aor. from βαίνω.

l. 5 = Od. 10. 570.

l. 8 = Od. 10. 136.

l. 9. πονησάμενοι ὄπλα, 'having set in order the tackling.' Cp. Od. 9. 250.

l. 10 = Od. 9. 78.

l. 11. πανημερίης, used adverbially with παντοπορ., 'as she moved over the waters all day long'

l. 13. πείρατα Ὀκεανοῖο, 'the bounding-line [of the world] formed by the ocean-stream;' so ἀνέμων κύμα, 'the wave caused by the winds,' Od. 13. 99.

l. 14. Κιμμερίων πόλις . . κεκαλνυμένοι. *Constructio ad sensum*. See on inf. v. 91.

l. 15. ἡέρι, 'mist' 15 = Od. 8. 562.

l. 18. ἀπ' οὐρανόθεν, see Od. 10. 351, εἰς ἑλαιο, where either termination or preposition is superfluous.

l. 19. Join ἐπὶ . . τέταται.

l. 20 = Od. 9. 546.

l. 21. παρὰ ῥόον, 'along the stream.'

l. 22. φράσε, sc. in Od. 10. 516.

l. 24. ἔσχον, perhaps 'held them' till Odysseus was ready to slay them, as in v. 35. Al. 'brought them.'

ll. 25-37. See Od. 10. 517-530.

l. 35. ἀπεδειροτ. ἐς βόθρον, 'cut their throats [for the blood to run] into the trench.' Cp. μῆλα ἱερεύειν ἐς πηγάς, Il. 23. 148.

l. 37. ἐξ Ἑρέβους, § 4. 1.

ll. 38-43. Cp. Virg. Georg. 4. 471, foll., and Aen. 6. 306, foll. These verses have been rejected by many ancient and modern commentators, as being inconsistent with the following account of the ghosts coming up one by one.

l. 40. οὐτάμενοι. These participles are best described as from the syncopated aorist, § 20. 4, with a passive signification. Cp. κτάμενος, Od. 22. 412; ἀλιτήμενος, Od. 4. 807. Others regard them as perf.

pass. forms with change of accent, because they have passed in usage from verbs into adjectives.

l. 42. οἱ πολλοὶ ἐφοίτων, *qui adveniebant frequentes*.

ll. 44-50 = Od. 10. 531-537.

l. 51. Elpenor appeared first, because, his corpse [so σῶμα always in Homer] having remained unburied, he could not go down δόμον Ἴδου εἶσω. Cf. Virg. Aen. 6. 337-339.

l. 58. 'Thou wast quicker coming [ἴων in best MSS. instead of ἐὼν] here on foot than I with my black ship.' φθάνειν implies a comparative notion, and so is followed by ἤ, as sometimes βούλομαι. See inf. 489.

l. 60 = Od. 10. 504.

l. 61. ἄσε, ἄάω. The form ἄσα occurs Od. 10. 68. ἀθέσφατος here refers to the excessive quantity, as in the phrase κρέα ἄσπετα. See, for ἀθέσφ., Buttm. Lexil. s. v.

l. 62. καταλέγμενος, § 20. 4. See on 10. 555-560.

ll. 63-65 = Od. 10. 558-560.

l. 66. τῶν δοθέν, rightly the Schol. καταλειμμένων οἴκοι, further explained by the words οὐ παρέόντων. Trans. 'And now I beseech thee by [genit. as in Od. 2. 68] those we have left behind, not here with us.'

l. 70. σχήσεις νῆα, Od. 10. 91.

l. 72. καταλείπαι, inf. for imperat., as in vv. 74, 75.

l. 73. νοσφισθεῖς, 'turning away from me.' So νοσφισατο, inf. v. 425.

l. 76. ἀνδρὸς δυστήναισ does not follow the case of μοι, but depends directly upon σῆμα, 'the tomb of an unhappy man,' as a monument to all posterity; lit. 'even for posterity to hear of.' Od. 3. 204.

l. 81. στυγεροῖσι, 'sad.' So inf. v. 465.

l. 82. ἀνειθεν ἐφ' αἵματι ἰσχων, 'holding away from myself over the blood.' Odysseus sits on the side of the pit nearest to the living world, and holds out his sword at arm's length.

l. 83. ἐτέρωθεν is the side of the pit nearest to Erebus.

l. 88. προτέρην ἴμεν πρὶν πυθέσθαι = ante accedens quam sciscitatus essem. προτέρην .. πρὶν, like πρὶν .. πρὶν.

l. 89 = Od. 10. 537.

l. 91. χρύσεον, two syllables. ἔχων agreeing with Τειρεσίᾱς implied in Τει. ψυχῇ: constructio ad sensum. See sup. v. 14.

l. 94. ἤλυθες ὄφρα ἴδῃ, subjunct. after aor. tense, because in sense it = ἐλήλυθας.

l. 97. ἀναχασ., 'having retreated.' Join εἶφος ἐγκατέπηξα, 'But he, that faultless seer, when he had drunk the dark blood, then accosted me.'

l. 100. δίζηαι for διζησαι. For a similar dropping of σ, cp. the forms βέβληαι, μέμνηαι. 'Thou enquirest after a pleasant return, Odysseus; but, the God will make it a hard one for you.'

l. 102. λήσειν, sc. σε, 'that thou wilt go unnoticed of P.' δ, i. e. καθ' δ, *propterea quod*, 'because he hath stored up wrath in his heart against you, but still for all that [καὶ ὅς, even thus], though suffering troubles, you may yet come home.' For δ so used, cp. Od. 12. 295. Others make it equivalent to δε, which occurs in the corresponding line, Od. 13. 342.

l. 107. Θρινακίη, a legendary island, not to be confounded with Sicily, which was called Trinacria from its three promontories (τρεῖς ἄκραι). The name may have some allusion to the trident (θρίναξ) of Poseidon. See Od. 12. 127.

l. 108. εὐρητε, conjunctive after ὁπότε κε, sup. v. 106

l. 110. 'Now if you leave them unharmed ἄσινεās, § 4. 3) and keep the thought of your return in mind, then you may still reach Ithaca.' ἐάσ for ἐάρε, from ἐάω.

l. 113. 'And should you yourself escape, you will come there late, in wretched plight, having lost all your comrades.' νεῖαι, 2 sing. pres. from νέομαι or νεύομαι, which contain a future notion like εἶμι. In Od. 12. 188, we have νεῖται.

ll. 114, 115 = Od. 9. 534, 535.

l. 120. κτείνης, conjunct. of aor. ἔκτεινα.

l. 121 ἔρχεσθαι, infin. for imperat., as ἀποστείχειν and ἔρδειν, inf. l. 132. To come to the country of men unacquainted with salt seems to be a poetical way of saying, 'when you have quietly settled down inland, far away from the sea,' the only source of salt known to the ancients.

l. 127. The token by which Odysseus would know that he had reached the place was that a man of the country would meet him, and show his utter ignorance of sea life by mistaking an oar for a winnowing-shovel.

l. 128. φήη, § 23. 5. ἔχειν, sc. σε. The apodosis begins with καὶ τότε δῆ.

l. 131. ἐπιβήτορα, 'the mate.'

l. 133 = Od. 4. 479.

l. 134. θάνατος ἐξ ἄλός, 'a death far away from the sea.' So ἐκ πανοῦ, Od. 16. 288. Others join ἐλεύσεται ἐξ ἄλός, 'shall come upon you from the sea,' which agrees with the later legend that Odysseus was slain by Telegonus (his son by Circe) who, not recognising his father, shot at and mortally wounded him with a spear tipped with a fish-bone, as if the sea would be his foe to the last. But this agrees less well with ἄβληχρος = 'mild,' from root βλακ, i. e. μλακ, as in μαλακ-ός.

l. 135. For τοῖος, see on Od. 1. 209.

ὅς κέ σε, 'which shall slay thee when pressed by the burden of a fair old age.'

l. 136. λιπαρῷ, lit. 'sleek' or 'shining.' For ἄρημ., see on Od. 6. 2.

l. 141. τήνδε, 'yonder.'

l. 144. τὸν ἔόντα. τὸν predicate = τοῦτον ἔόντα, 'how she can recognise me as being the man [I really am].' Cp. οὗ πῶ φησι τὸν εἶναι, Od. 23, 116.

l. 147. ὅν τινα . . ἐνίψει, *quemcunque mortuorum sanguinem accedere siveris, is tibi vera renuntiabit* (for ὁ δὲ introducing the apodosis, cp. Od. 12. 41), *cuicunque vero denegaveris, is tibi rursus revertetur*.

l. 151. Join κατὰ ἔλεξεν.

l. 153. ἔγνων, sc. ἐμέ.

vv. 157-159 are suspicious, as being inconsistent with vv. 502, 508, 513.

l. 160. Join ἀλώμενος πολὺν χρόνον.

l. 161. The case of νηϊ . . ἑτάροισι is the regular instrumental dat. = 'by means of.'

l. 166. Ἀχαιῖδος, (Ἀχαιῖς), sc. γῆς = Peloponnesus. ἀμῆς = ἡμέτερας.

l. 171. πανηγέος, Od. 2. 100.

l. 174. εἰπέ πατρός, 'tell me of my father,' on analogy of πεύθεσθαι, ἀκούειν.

l. 175. γέρας, here = 'the sovereignty.'

l. 183. '*Videtur nimirum prius oppetiisse Anticlea quam Penelopen proci ambirent, Ulyssisque facultates diriperent,*' Löwe.

l. 185. τεμένεα, § 3. 4, the royal demesnes. δαῖτας, κ.τ.λ., 'banquets which it is meet that a judge should enjoy, for all invite him.' A king was, by right of his position, a judge also.

l. 186. ἀλεγύνειν, properly, 'to take trouble about,' 'be interested in.' This description of Telemachus is hardly reconcilable with the fact that he could not have been more than fourteen years of age at this time.

l. 187. πατήρ, 'Laertes.' αὐτόθι defined by ἀγρῷ, 'in the country.'

l. 188. εἶναι, used predicatively, 'nor has he by way of bedding.'

l. 190. χειμα, 'through the winter.'

l. 191. εἶται, perf. pass. in med. sense from ἐννυμι.

l. 193. γουνὸν ἀλώης, Od. 1. 193. οἱ βεβλήσται, 'are laid for him.'

l. 195. ἀῖξα μέγα, 'makes his sorrow grow big, and old age besides (ἐπὶ) is come upon him.'

l. 201. 'Robs the limbs of life.' ἐξάλλ., aorist of custom.

l. 202. The key-word of the sentence is πένθος, the sense of which is carried on both to μήδεα and ἀγανοφρ. Trans. 'But regret for thee, and [for] thy counsels, and [for] thy tenderness.' As if it were, 'and thy counsels [now lost to me] and thy tenderness [so much missed].'

l. 205. Cp. Virg. Aen. 2. 792 foll.

Ter conatus ibi collo dare brachia circum:

Ter frustra comprensa manus effugit imago,

Par levibus ventis voluerique simillima somno.

l. 207. ἀκελον, adverbial as ἴσον, inf. v. 577.

l. 208. γενέσκητο, § 17. 6. κηρόθι, § 12. 2 (σ).

l. 211. εἰν Ἀΐδαο, sc. δόμοι. Notice dual combined with plural in φίλας χεῖρε. So Δν' Αἴαντες μενέτην, Il. 8. 79.

l. 212. τεταρπόμεσθα = 'may weep our fill.' *Est quaedam flere voluptas*, Ov. Trist. 4. 2, 37.

l. 213. The predicate is εἰδωλον. 'Did she send this appearance a mere phantom, so that,' etc.

l. 216. κάμμορε, § 7.

l. 218. δίκη in its first sense of 'custom,' Od. 4. 691. Trans. 'But this is the way with mortals, when one is dead.'

l. 219. ἔχουσι = 'keep together.'

l. 220. τὰ μὲν, sc. σάρκα, ὀστέα, ἴνας.

l. 222. πεπότηται, 'flits about,' perfect with present force. So πεποτήσεται, Il. 2. 90. From ποτάομαι, Epic form of πέτομαι.

l. 223. 'But hasten back as speedily as thou mayest to the light of day, and bear in mind (lit 'know') all this [that thou hast seen].'

l. 238. ἠράσσατο, (ἠράομαι), 'fell in love with Enipeus,' a Thessalian river that rises in Othrys and falls into the Apidānus.

l. 239. ἰησι, 'sends' [his waters], used intrans. Cp. Od. 7. 130.

l. 241. τῷ δ' ἄρ' εἰσιάμενος, 'now having likened himself unto him,' sc. unto the river-god Enipeus.

l. 242. ἐν προχοῇ, § 9. 6.

l. 245. The verse was rejected by the Alexandrian critics, as ζώνην λύειν is unhomeric.

l. 250. τοὺς, 'the sons,' masc. gend. implied in τέκνα. κομ. ἀπιταλλ., infin. for imperat.

l. 251. ἰσχεο = 'keep silent.'

l. 253 = Od. 4. 425.

l. 255. θεράποντε Διὸς = 'kings,' as Zeus is the representative king. Warriors are called θ. ἄρῃ, Il. 2. 110.

l. 256. Ιολκος, (now Volo), the capital of the Aeolidae, lay in the district of Magnesia in Thessaly.

l. 257. ὁ δ' ἄρ' = Neleus.

l. 258. τοὺς ἑτέρους, i. e. 'the other children' whom she bare, she bare to Cretheus. Cp. οἱ ἄλλοι, Od. 1. 26.

l. 260. τὴν δὲ μετὰ = *post illam vero*. Asopus, a river in Boeotia. The founding and fortifying of Thebes by Amphion and Zethus is an older legend than the one which assigns the act to Cadmus; unless we suppose the upper city (Καδμεία) to be the work of the latter, and Thebes (ἢ κάτω πόλις) of the former.

l. 265. ναίεμεν, because of the Phlegyae who dwelt around.

l. 267. θρασύ-μέμονα, (—μέμονα—μέμ-σα) = *audacio animo*.

l. 268. ἀγκοίνῃσι, § 7. 6. Join ἐν ἀγ. μιγείσα.

l. 269. Creon, king of Thebes (not to be confounded with C. brother-in-law of Oedipus), gave his daughter Megara to Heracles for aiding him against the Minyae.

l. 270. *υῖες*, with first syllable short; so *ἥρως*, Od. 6. 303; because the diphthong or long vowel is followed by another vowel.

l. 271. *Οἰδιπόδης*, § 9. 4, from nom. form *Οἰδιπόδης*. *Ἐπικάστη*, called by the tragedians *Ἰοκάστη*.

l. 272. *μέγα ἔργον*, Od. 3. 261.

l. 274. *ἄφαρ δ'*, 'At once [after the union] the Gods made the matter [*ἀνάκυστα*, neut. plur. as *ἴσα*, etc.] known to men.'

l. 275. Join *ἄλγεα πάσχων διὰ ὅλοος βουλᾶς θεῶν*.

l. 277. *εἰς Αἶδαν*, sc. *δῶμα*. 'The mighty warder,' lit. 'gate-fitter.'

l. 278. *ἀψαμένη*. 'Having fastened a noose on high [*αἰπὺν*, predicat. with *ἄψαμ*.] from the beam, absorbed in her own sorrow.'

l. 279. *σχομένη* = 'taken up,' 'fast held,' cp. inf. v. 334. *τῷ δ'*, sc. *Oedipus*.

l. 284. The Minyan (as distinct from the Arcadian, inf. v. 459) *Orcho-
menos* was a city in Boeotia at the point where the Cephissus empties
itself into the Copaic lake.

l. 285. *οἱ*, sc. 'to the king,' suggested in the word *ἑβασίλευε*.

l. 287. *τοῖσι δ' ἐπ'* = *ἐπὶ τοῖσι*, 'besides these.'

l. 289. *ἑδίδου*, 'Nor was Neleus minded to give her [imperf. tense] to the man who could not,' etc. The cows of the 'mighty Iphiclus' were hard to drive away; *ἀργαλ*, sc. *ἑλάσαι*. Melampus, son of Amythaon, was the 'blameless prophet' who undertook to recover these cows from Iphiclus, who had robbed Tyro (v. 235 sup.) of them. But he was caught and imprisoned by the herdsmen, and not released till he had 'uttered all the oracles;' this perhaps means till he had told Iphiclus, who was childless, how he might have an heir. The story is told again Od. 15. 230 foll.

l. 292. Join *κατὰ-πέδησε*, lit. 'fettered him down.'

l. 300. *Πολυδεύκεά*, § 4. 3.

l. 301. *γαῖα κατέχει* is a common phrase for to be 'dead and buried,' inf. v. 549. In Il. 3. 243, the Tyndarids are described, in the same words, as 'dead and buried in Lacedaemon;' for in the *Iliad* they are merely mortal. Here, if the lines are genuine, the meaning must be, they are under the earth but not dead, as the next line shows, for though *νέρθεν γῆς* they are still alive, each one on alternate days living in Olympus or in the underworld.

l. 304. *λελόγχασιν*, see on Od. 7. 114. The indefinite periods *ἄλλοτε .. ἄλλοτε* are defined by the addition of *ἑτερήμεροι*.

l. 305. *τῇν δὲ μέτ'*, see on sup. v. 260.

l. 311. Perhaps because of their brief life (*μινυθαδίω*) the poet specifies that at nine years old they were nine cubits high. *ἐννέωροι* (see on Od. 10. 19) and *ἐννέοργυιοι*, § 4. 3. The *γάρ* introduces an explanation of *μηκίστους*, 'biggest of men.'

l. 314. *φυλόπιδα*, generally *φύλοπιν*. With *φ. στήσαι*, cp. *μάχην στη-*

σάμενοι Od. 9. 54 If vv. 315-316 are genuine, which is doubtful, they must mean that the gods had fled from Mount Olympus into the οὐρανοὶ above, and that the Aloidae began piling mountains on Olympus to make a great staircase up to heaven.

l. 319. πρὶν . λάχνη. 'ere the curly hair had sprouted below their (σφαῖν, § 15. 1) temples, and covered their chins (γένυς for γένυας, acc. p.ur. from γένυς) with thick down.'

l. 321. *Phaedra*, daughter of the Cretan Minos, and wife of Theseus after the death of Hippolyte. She loved her step-son Hippolytus, who rejected her passion. The Hippolytus of Euripides is on this subject.

Procris, daughter of Erechtheus king of Athens, and wife to Cephalus, to whom she proved untrue, and by whose hands she was unwittingly slain.

Ariadne, daughter of Minos and Pasiphae. She loved Theseus, and followed him on his voyage from Crete, but was killed by Artemis on the island of Dia.

l. 324. ἤγε μὲν, 'was fain to take' (imperf.), or 'was carrying off,' but he had no joy of her. The legend is not identical with that of the desertion of Ariadne by Theseus in Dia (Naxos) and the love of Dionysus for her. The Dia here named must be the little island (*Standia*) to the north of Crete

l. 325. μαρτυρήσῃ. Perhaps the 'information' that she had yielded to Theseus when pledged to Dionysus.

l. 326. *Maera*, a nymph of Artemis, and mother of Locrus by Zeus.

Clymene, mother of Iphiclus, sup. v. 290.

Eriphyle, wife of Amphiaraus, bribed with a necklace by Polynices to send her husband on the fatal expedition against Thebes.

l. 327. ἀνδρὸς, 'for her lord['s life],' gen. of price.

l. 328. μυθήσομαι = μυθήσασμαι.

l. 330. φθίτο, optat., see on Od. 10. 51.

l. 334. κηληθμῶ, 'by the magic' of his story-telling. Then Arete asks, What think you of this man, his outward form and his well-balanced (εἶσας, al. 'in accordance' with his external beauty) mind? 'Now, it is my guest that he is, yet every one has his share in the honour [of entertaining such a hero]; wherefore be not in a hurry to send him off, nor give short measure of your gifts to one who needs them so sorely.'

l. 341. κείνται, Epicè for κείνται.

l. 344. οὐκ ἀπὸ σκοποῦ οὐδ', 'not away from the mark, nor at variance with our own idea.' So the Schol. Others render ἀπὸ δόξης, 'Not different from what we should expect of our queen,' which is simpler. 'But on Alcinous here (τοῦδε) depend both promise and performance.'

l. 351. ἔμπης = 'notwithstanding,' taking up the *vers* of the last line.

The *οὖν* strengthens the qualifying force of *ἐμπης*, as in the combinations *δ' οὖν, γοῖν*.

l. 353 = Od. i. 359.

l. 354 = Od. 9. 1.

l. 358. *καί κε τό*. Apodosis, 'I should like this better,' viz. to go back full-handed. For *καί κε*, see on sup. v. 111.

l. 361. *τὸ μὲν οὖ σέ, κ.τ.λ.* This indeed we don't think thee to be, viz. a knave. So *ἔσπευ* with accus. and infin., Il. 21. 332

ἄντα σέθεν γὰρ

Ἐάνθον δαήοντα μάχῃ ἤσπομεν εἶναι.

l. 364. *οἶά τε πολλοὺς, κ.τ.λ.* 'Inasmuch as the dark earth breeds many [such] men broadcast'—(others read *οἶα τε πολλὰ* = 'as oftentimes,' see on Od. 9. 128)—fashioning falsehoods out of things which one can never see with one's eyes.'

l. 366. *δθεν* = *ἐκ τοιούτων δ*, meaning from things which don't admit of proof; or 'pushing falsehoods [to a point (i.e. a perfection)] from which no man can so much as see (sc. that they are falsehoods).' *δθεν* in this case = *ἐκείσε δθεν*. The latter is simpler.

l. 367. *ἐπι* = *ἐπιστι*. *ἐν* = *ἐνιστι*.

l. 368. *ὥς δτ' αἰδοῖς*, cp. Od. 5. 281.

l. 369. *Ἀργείων*, specially of the comrades of Odys.

l. 371. *ἑτάρων*, perhaps of the chieftains with him at Troy. The first *ἔμα* must be closely joined with *αὐτῶ* = *tecum*; the second with *ἑποντο* = *comitati sunt*.

l. 373. Odys. (v. 330) thought the night far spent; Alcinous, in his eagerness to listen, says it is long yet, 'infinitely long' (*ἀθέσφ*).

l. 381. Join *τούτων οἰκτρότερα*.

l. 383. *αὐτῇ*, 'cry,' i. e. battle, as *φύλοις*, 'clansmen's shout.'

l. 384. *γυναικὸς* = Clytaemnestra.

l. 388. *ἀγηγέρατο*, *congregatae erant*, plapf. with Attic reduplication from *ἀγείρω*, § 17. 4.

l. 392. *πιτνάς*, from form *πίτνημι* an earlier form of *πετάννημι*.

l. 393. *ἀλλ' αὖ γάρ*, 'But [he could not do it] for,' etc.

l. 401 = Od. 10. 459.

l. 402. *περιταμνόμενον*, lit. 'encircling and cutting off from the herd' A picturesque word to describe cattle-lifting.

l. 403. *μαχεσόμενον*, a form of the present participle with the *ο* lengthened into a diphthong *metri grat*. *μαχέοιτο* appears as pres. optat. Il. 1. 271.

l. 411. *κατέκτανε*, aorist of custom. 411 = Od. 4. 535.

l. 414. *ἐν ἀφνεοῦ ἀνδρὸς*, sc. *δόμῳ*.

l. 415. *ἡ γάμψ*, see on Od. 1. 226.

l. 417. *μονῶξ* = in single combat, or it may refer to any single instances of death.

l. 418. Join *ὀλοφύραό κε θυμῷ μάλιστα*.

l. 421. *οἰκτροτάτην*, predicat., 'but saddest of all that I heard was the voice,' etc.

l. 423. *ἀμφ' ἐμοί*, 'at my side,' sc. at the feast. 'But I, lifting up my hands [sc. beseeching mercy], dropped them to the ground, dying with the sword through me' Others join *χεῖρας βάλλον περὶ φασγ.*, as if he made a last effort to defend himself.

l. 424. With *ἀποθνήσκ. περὶ φ.*, cp. Il. 8. 86; 13. 441, 570; 18. 231; 21. 577; 23. 30, and Soph. Aj. 828 *φασγάνῃ περιπτυχῆς*, lit. 'folded round the blade;' 'but she, merciless one, turned away from me, nor would she bring herself to close my eyes, nor shut my mouth for me, though going to the realm of Hades.'

l. 426. Join *καθελεῖν ὄφθ. στόμα τε συνερεῖσαι*.

l. 429. *οἷον δὴ*, a special instance of the general principle in v. 417, 'such a deed [for example] as she did in having wrought.'

l. 432. *Ἰδύια*, Od. 9. 189.

l. 433. *οἷ τε κατ' = κατέχευεν ἐαυτῇ αἷσχα*. The antecedent to *ῆ* is also in dative, *καὶ ἐκείνῃ ἦτις ἂν εὐεργος ᾖ*.

l. 437. *ἤχθηρε διὰ* = 'worked out his hatred by means of a woman's devices,' cp. sup. v. 276.

l. 441. *εἶναι*. This infin. and the foll. with imperatival force. 'Wherefore, in this present case [*νῦν*] do thou never be gentle even towards thy wife.'

l. 443. *τὸ δὲ κεκρυμμένον εἶναι*. For *εἶναι* we should expect *ἔσται*, but it is attracted into the infin. to balance *φάσθαι*. Cp. Il. 6. 87 foll. *ἣ δὲ . πέπλον θεῖναι Ἀθηναίῃς ἐπὶ γούνασι = Illa vero vestem deponat*.

l. 451. 'But that wife of mine suffered me not so much as to take my fill of joy in my son in gazing on him,' [lit. 'in my eyes'].

l. 453. Join *με αὐτόν = ἐμαυτόν*.

l. 456. *κατισχέμεναι*, inf. for imperat. = *κάτισχε, ἀρπelle*. These lines are inconsistent with the praise of Penelope's virtue (sup. v. 445), and have been generally rejected. *πιστὰ*, neut. adjective as substantive, 'no trust;' so *φυκτὰ*, 'escape,' Od. 8. 299.

l. 458. *ἀκούετε*, sc. 'thou, Odysseus, and thy comrades.' For the tense, equivalent to our use of the perfect, cp. Od. 2. 118.

l. 461 = Od. 1. 296.

l. 464 = Od. 4. 837.

l. 467. *Πηληιάδew*. Epic form for *Πηλείδου*, *δέω*, one syllable, § 4. 3.

l. 468. *Πατροκλήος*, as if from nom. *Πατρόκλης*. For Antilochus, see Od. 3. 110; 4. 202, 187, etc.

l. 473. 'What stranger feat wilt thou devise,' sc. than this descent to Hades, explained in next line.

l. 476. *ἀφραδίες*, see on Od. 10. 495.

l. 478. Scan this line ᾧ Ἀχιλ | εὖ Πηλ | ἔος υἱ | ἔ μέγα. The ε long, as frequently, before a liquid.

l. 479. Τειρ. κατὰ χρέος, (cp. ψυχῇ χρησόμενος), 'on business with Teiresias;' so κατὰ πρῆξιν, Od. 3. 72.

l. 482. With σείο μακάρε, cp. Od. 5. 105.

l. 483. προπάροιθε, 'in time past.' Man stands with his back to the future; events thus come up behind (ὀπίσσω), and so, when past, are προπάροιθε.

l. 488. μή μοι θ. γ. παραύδα. 'Comfort me not respecting death.' θάνατον, accus. of reference.

l. 490. ἀκλήρω, explained by the next words, 'one who hath not much substance.'

l. 493. πρόμος ἔμμεναι, 'to be a chieftain.'

l. 494. πέπυσσαι, with doubled σ, perf. from πυνθάνομαι.

l. 497. Join κατ-έχα. With μιν . . χείρας, cp. Od. 1. 64.

l. 498. ὑπ' αὐγῆς [sc. εἰμ], ὑπὸ sometimes used in H when no idea of motion seems implied, cp. Il. 15. 267 ἔασιν ὑπ' ἥῳ ἡέλιόν τε.

l. 499. Τροίη, 'the Troad.'

l. 502. τῷ κε, κ τ.λ. 'In that case would I make grievous my might and invincible hands to [many an] one [of those] who outrage him and shut him out from his meed of honour.' With τεφ [τινι, § 15. 2] in this sense cp. Od. 3. 224. Here the first aor. of στυγέω is used in a causative sense, στυγητὸν ἔν ποιήσαιμι.

l. 503. For οἱ = τῶν οἱ, cp. Od. 4. 177.

l. 509. Scyros, where he had lived with his grandfather Lycomedes, till Odys. brought him away to the war, because the oracle declared that Ilium could not be taken without his aid.

l. 512. τιτάσκομεν, § 17. 6, 'beat him.'

l. 513. The readings vary between μαρναίμεθα (the natural opt. from μάρναμαι), and μαρνοίμεθα, which has the better MS. authority, and is supported by the analogy of ὄνοιο (ὀνίνημι) and κρέμοισθε (κρεμάννυμι, κρεμῖον).

l. 515. τὸ δὲν μένος οὐδενὶ εἵκων, 'yielding to nobody in that might of his.'

l. 519. ἀλλ' οἶον, see on Od. 4. 242. Eurypylus, son of Telephus king of the Ceteans (so the Mysians are here called from the river Ceteus), was kept back from the expedition to Troy by his mother Asioche, sister of Priam; she was afterwards persuaded to let her son go by the present of a golden vine which Priam gave her.

l. 521. γυναίων = 'given to a woman,' cp. sup v 327. The death of the Ceteans was due to these 'gifts,' because they were the cause of their leader being sent to the war.

l. 524. Join ἐπετέταλτο (ἐπιτέλλω).

l. 525. The line seems a late imitation from Il. 5. 751, where the verbs are appropriately used of the cloud gates of heaven, but here they are unsuitable as describing the closing or opening of the 'Trojan Horse'.

l. 527. ὑπὸ, 'under them.'

l. 531. ἐξέμεναι, (ἐξίημι), 'to let him go forth.'

l. 534. μοῖραν, 'fair share' [of the spoil], so ἴση, Od. 9. 42. γέρας ἐσθλόν = 'the choice prize,' viz. Andromache, cp. Virg. Aen. 2. 469.

l. 536. οἷά τε πολλὰ, see on Od. 9. 128.

l. 539. βιβᾶσα, § 21. 1, 'with grand step.' ἀσφοδελός, adjectival, is accented on ultima. The noun is proparoxyton.

l. 540. γηθοσύνη δ, *gaudens quod*.

l. 542. εἶροντο δὲ κ. ἔ., *asciscabantur vero de suis quaeque curis*, i.e. about their objects of interest in the upper world. Others render εἶροντο, *narrabant*, following the Scholl.

l. 545. τήν (νίκην) νίκησα, so φιλεῖν φιλότητα, Od. 15. 245. δικάζομαι, 'defending my right.'

l. 546. ἔθηκε, 'put them up (as a prize).' After the death of Achilles, Thetis offered his armour (Il. 18) to the greatest hero of the Greeks. The claim lay between Odysseus and Ajax. The decision was referred to the captive Trojans (v. 547), who declared for Odysseus. (This version being posthomeric, the line 547 is generally rejected).

l. 549. γαῖα κατέσχευ, see on sup. v. 301.

l. 550. δὲ περὶ, κ.τ.λ., 'who was beyond all the other Danaï both in beauty and achievements, next to,' etc., see on Od. 1. 66.

l. 553. οὐκ ἄρ', 'Didst not thou mean then, even in death, to forget thy wrath against me for those accursed arms? The Gods set them up (as a prize) to be a mischief to the Argives. So mighty a defence for themselves they lost in thee (lit. 'thou didst perish'), and for thy death we Achaeans sorrow continually, even as for the person of Achilles.'

l. 556. With ἀχνύμ. σείο, § 15. 1, cp. Od. 14. 376 δχν. οἰχομένοιο ἀνακτοῖ.

l. 558. A shorter form of sentence for ἀλλὰ Ζεὺς αἴτιος ὅς ἤχθηρε, κ.τ.λ.

l. 560. τεῖν, § 15. 1.

l. 565. The whole passage from this line to v. 627 is probably the later introduction of some Rhapsodist, as the earlier commentators did not fail to observe. The main inconsistency lies in making Odysseus an eye-witness of the scenes enacted down in the underworld, whereas according to the original plan of the book, he remains sitting at the side of the trench to question the ghosts as they come up. Trans. 'There, notwithstanding, he would have addressed me in spite of his wrath, or I would (have accosted) him.' This use of δμῶς is apparently posthomeric, and the use of κατακρηγᾶσαν, without a noun, is at least unusual.

l. 568. *Minos*, son of Zeus and Europa, king of Crete, and a famous lawgiver. It is thus that he appears as lawgiver and arbitrator in the lower world; not because he sentences the ghosts to their punishments (a later adaptation), but because men after death are represented as still carrying on the pursuits of their life in the upper world.

l. 570. *μιν ἀμφὶ ἄνακτα*, 'round him, the king.' *εἶροντο*, see on sup. v. 542, 'asked concerning their rights.'

l. 572. *Orion* is the hunter still, and drives his quarry before him in a frightened herd (*ὀμοῦ εἰλεῦντα*).

l. 578. *μιν* - *ἦπαρ*, sup. v. 497. *γῦπα* . . *δύνοντες*, dual with plur.

l. 579. *δέτρπον* - 'the caul.'

l. 580. The readings vary between *ἤλκησε* and *ἔλκησε*, a first aor. from *ἐλκείω*, a poetical form of *ἐλκω* = 'maltreated.'

l. 584. *στεῦτο*. The ancients rendered this 'stood,' but the word in Homer always implies 'eager straining' after something. Trans. 'Thirsting, he strove to drink (supply *πίνειν* from next clause), but was not able (Od. 12. 433) to take it to drink.' The verb only occurs in third sing. pres. and imperf., and is probably from a form *στέομαι* (*ἵστημι*) in the sense of 'raising one's self' in a particular direction, 'cramping' after something.

l. 586. *ἀπολέσκετο*, iterative form from *ἀπώλετο*; so *φάνεσκε* from *ἐφάνη*. *καταζήνασκε* from *κατ-αζαίνω*.

l. 588 *κατὰ κρήθεν*, sync. from *κάρηθεν*, *κάρη*, 'down from above.' Others write *κατ' ἀκρηθεν* = *κατ' ἀκρηε*.

l. 590. *σικέαι*, two syllables, § 4. 3.

l. 591. Join *τῶν ἐπιμάσασθαι χερσὶ*, *quas comprehendere manibus*.

l. 592. *τὰς δὲ*, apodosis. *ρίπτασκε*, § 17. 6.

l. 597. *ἄκρον ὑπερβ.*, 'to send it over the hill top.' *κραταιῖς* = 'the over-mastering force.' Cp. Od. 12. 124, where the name recurs actually personified. Here it is a sort of half impersonation. 'The force turned the stone back.'

l. 598. Notice the rhythm of these lines describing the slow laborious ascent of the stone and its rapid and bounding descent. With *ἀναιδής*, cp. the use of the Lat. *improbus*.

l. 602. *αὐτὸς*, the hero himself, in opp. to *εἰδωλον*, 'his phantom form.' The lines 602-604 are generally rejected; 604 is borrowed from Hesiod, and the former lines express an idea too refined for Homeric psychology, and are inconsistent with the early conception of Hebe the virgin.

l. 605. 'And round him was raised a clamour of the dead, flying everywhere in dismay (*ἀτύξεσθαι πεδίοιο*, Il. 6. 24): and there was he, like dark night, holding his bow bare (from its case) and an arrow on the string, glaring about terribly, like one ever about to shoot. And the awful belt round his breast was a strap of gold, whereon were wrought marvellous devices, bears and wild boars and fierce-eyed lions.'

and battles and slayings of men. May he who treasured up [the design of] that belt in his craft, having once fashioned it, never fashion any other work.' In this passage, the multiplication of participles without a finite verb is remarkable. The wish expressed may only imply that the belt was simply perfection and the craftsman had better 'let well alone,' lest he should fall short of it, or more likely, σμερδαλ. gives the key, and so the poet naïvely hopes that never may such a belt be made again. It was too dreadful.

l. 618. ἡγηλάζειν (ἡγεῖσθαι) μόρον = 'to endure fate,' on the analogy of the later ἄγειν, διάγειν.

l. 619. ὑπ' αὐγὰς, cp. sup. v. 498.

l. 621. The χείρων φῶς is Eurystheus, to whom Heracles was enslaved through the contrivance of Hera.

l. 623. κύνα = Cerberus as Hesiod names him.

ἔπεμψε, 'conducted me.'

l. 629 = Od. 4. 268.

l. 631. This line is said to have been inserted to gratify Athenian vanity by introducing the names of their national heroes.

l. 632. ἀλλὰ πρὶν, 'but ere that, up thronged the countless tribes of dead.' Join ἐπαγείρετο.

l. 634. Γοργεῖν κ., 'the Gorgon-head of some terrible monster.' This general translation seems better than referring the story to any one particular Gorgon.

l. 633 = Od. 3. 150.

l. 640. The readings vary between εἰρεσίῃ and -ίῃ, the former is easier as making a better antithesis to κάλλιμος οὖρος.

BOOK XII.

l. 4. ἀντολαὶ = ἀνατολαὶ, § 7 = 'the place where the sun rises;' so the plur. τροπαὶ for the spot where he turns to begin his journey back, Od. 15. 404.

χοροὶ, 'lawns' for dancing.

l. 5. νῆα μὲν begins the apodosis, Od. 9. 546.

ll. 6-8 = Od. 9. 150-152.

l. 10. οἰσέμεναι, § 20. 3.

l. 11. ὅθ' ἄκροτ. πρόεχ' [προεῖχε] ἄκτῃ marks the site of the burial. Join ἄκροτ. predicatively with προέχε.

l. 14. ἐπερύσαντες, 'having hauled up thereon.'

l. 16. τὰ ἕκαστα, so inf. v. 165, 'these things severally.' Cp. ταῦτα ἕκαστα, Il. 1. 550, Od. 14. 362.

l. 22. ὅτε. In this use of ὅτε with the present, and in a corresponding

use with a past tense (εἶλει. Ἐκταρ... ὅτε οἱ Ζεὺς κῦδος ἔδωκεν, II 8. 216), we may notice a transition from the temporal to the logical force of the particle, like in the Lat. *cum* and *quando*, or in English 'while.' See on Od. 5. 357.

l. 23 = Od. 10. 460.

l. 27. ἢ ἀλὸς ἢ ἐπὶ γῆς. It is better to take ἀλὸς as a simple local gen. = 'on sea,' as Ἄργεος, Od. 3. 251, ἠπείροιο, Od. 14. 97, than to throw back the force of the ἐπὶ to govern it, which seems to be a later form of construction. ἀλγήσετε = ἀλγήσητε.

l. 28 = Od. 10. 466.

ll. 29-32 = Od. 10. 476-479.

l. 34. προσέλεκτο, § 20. 4, 'reclined at my side, and began to ask.'

l. 35 = Od. 10. 16.

l. 37. The journey to Hades 'has been accomplished,' περαίνειν. The two (v. 52, dual) Sirens are represented living in an island (v. 167) S. E. from Aeaea. Their name may mean the 'enchainers,' from σειρή. Later legend placed them off Capri or in the straits of Sicily.

l. 42. τῷ δε, apodosis. γυνή alone stands as subject to παρίσταται, but with γάνυνται must be taken also τέκνα.

l. 45. ἀμφὶ, (adverbial), 'all around.' ὀστεόφιν = ὀστέων, § 12. 1.

l. 46. περὶ, sc. περὶ τὰ ὀστέα, 'and the skin round the bones is wasting.' These words add a further explanation to πυθομένον (πυθω)

l. 47. παρὲξ ἑλάν, inf. for imperat., so ἀλεῖναι, and inf. v. 58 βουλεύειν.

l. 49. ἀτάρ, κ.τ.λ. 'But if thou desirest to hear them thyself, let [thy comrades] tie thee hand and foot, upright in the mast-step, and to [the mast] itself let the rope-ends be fastened.'

l. 51. ἱστοπέδη is a socket in which the square end of the mast was set, when it was hauled up. Odysseus was to be set upright with his feet resting in this, and he was lashed round and round till the rope-ends passed round the mast where they were tied.' With ἀνάπτειν ἐκ, cp Od. 10. 96. αὐτοῦ, sc. ἱστοῦ out of ἱστοπέδη.

l. 54. διδέντων, imperat. from δίδημι, older form of δέω. An imperf. δίδη is found in II. 11. 105. Trans. 'Let them bind thee.'

l. 58. βουλεύειν, see sup. v. 47. ἀμφοτέρωθεν, 'I will tell you the way in both directions.' One route (vv. 59-72) passes the Πλαγκταί, the other lies between Scylla and Charybdis (vv. 73-110).

l. 61. Πλαγκταί, (πλήσσω), these 'striking' rocks, that dash together, appear in the Argonautic legend as Σημ-πλήγαδες at the entrance of the Pontus. The Planctae were localised by the ancients in the Straits of Messina, while the mention of the smoke (v. 218), and the fire (v. 68), has made others identify them with the Lipari Isles, to which group the volcanic Stromboli belongs.

θεοὶ καλέουσι, see Od. 10. 305.

l. 62. τῇ, 'there,' sc. where these rocks stand, 'not even do birds pass by, no! not the timorous doves, which carry ambrosia for Zeus; but even of them the sheer rock ever steals one away, and the Father sends in another to make up the number.' This story seems to have an obscure reference to the notion of a 'lost Pleiad,' (cp. Od. 5. 273), *πλειάδει*, a group of seven stars, one of which is generally invisible.

l. 66. φύγεν, aorist of custom, parallel to *παρέρχεται* (v. 62).

l. 70. μέλουσα πᾶσι, cp. Od. 9. 20.

l. 71. With βάλεν must be supplied a nom. from v. 68, sc. κύματα.

l. 73. οἱ δέ, antithesis to *ἐνθεν μὲν*, v. 59. Trans. 'But yonder are two rocks; one of them,' etc. The antithesis to *ὁ μὲν* is *τὸν δ'* ἕτερον in v. 101. For the form of sentence, cp. Od. 8. 361.

l. 75. τὸ μὲν, 'the cloud,' agreeing with *νέφος*, suggested by *νεφέλη*, or, more likely, taking up the notion and expressing it in a general way by the neut. adj. So in Od. 9. 359, where the *οἶνος* of the preceding line is referred to as *τόδε* and not *ὅδε*. *ἔρωϊ*, 'never streams off from it.' See Buttmann, Lexil. s. v.

l. 77. The common reading is, as here, οὐ καταβαίη. There is good authority for οὐδ' ἐπιβαίη, *ἐπιβαίνειν* denoting the accomplishment of *ἀναβαίνειν*, sc. 'set foot on it.'

l. 81. ἧ περ ἂν ὑμεῖς, i. e. ἧ περ ὑμεῖς παρὶθύνητε ἂν νῆα, 'in which direction you shall steer your ship past.' Cp. *ῥ' κε σὺ χαίρησθαι*, Od. 9. 356; 10. 507 *τὴν δέ κε τοι πρὸς φέρησι*, where *κε* with subjunctive is used almost as fut. indic.

l. 86. These three lines seem introduced to assign an etymol. to *Σκύλλη*, sc. *σκύλαξ*, 'a whelp.'

l. 89. αἴωροι, 'uplifted,' 'outstretched,' from *αἶραι*, cp. *μετέωρος*. Others render, 'ugly,' from *αἰ* and *ῥα*, cp. *ῥαῖος*.

l. 93. μέσση, 'as far as the waist,' κατὰ σπείους, Od. 9. 330.

l. 97. κῆτος δ, cp. Od. 5. 421 *κῆτος οἶα, κ.τ.λ.*, 'a monster [from those] which,' or 'of such a kind as.'

l. 101. τὸν δ' ἕτερον, in opp. to *ὁ μὲν*, v. 73. 'Now the other rock you will see [to be] lower, Odysseus. They are close to one another.' Some write *πλησίοι* against the MSS., but *πλησίον*-[εἰς] *ἀλλήλ.* is quite admissible. Cp. *συφειὸν ποιεῖ πλησίον ἀλλήλων*, Od. 14. 13.

l. 104. τῷ δ' ὑπὸ, *sub illa autem* [arbore].

l. 108. ἀλλὰ μάλα, 'But be sure [so ἀλλὰ μάλα, Od. 4. 472] to send your ship past [inf. for imperat.] quickly nearing Scylla's rock.' *πεπλημ.*, perf. from *πελάζω*.

l. 113. ὕπεκ-προφύγ. = secretly escape from and get forward.

l. 114. τὴν δέ = Scylla.

l. 116. δὴ αὖ, § 4. 3.

l. 121. Join *δηθύνησθα* [§ 17. 1] *παρὰ πέτρῃ*.

l. 123. Join *ἐξ-έληται*, sc. out of the ship.

l. 124. ἐλάαν, βωστροεῖν, inf. for imperat.

l. 127. Θριν. νήσος. Identified by the ancients (Thuc. 2. 6) with Sicily and its three promontories (τρεῖς ἄκραι). But we are still in fable-land.

l. 134. θρήψασα τεκοῦσά τε. A *protbysteron*, as in Od. 4. 208.

ll. 137-141 = Od. 11. 109-113.

ll. 144-146 = Od. 11. 636-638.

ll. 148-152 = Od. 11. 6-10.

l. 157. The readings vary between φύγωμεν and φύγοιμεν. The optative would imply that escape was less probable than death. See on Od. 4. 692. Join θαν. καὶ κῆρα φύγ. The particip. ἀλευ. stands alone, as in Il. 5. 28 τὸν μὲν ἀλευάμενον τὸν δὲ κτάμενον.

l. 161. αὐτόθι, 'where I am placed,' sc. ὁρθὸν ἐν ἰστοῦ.

l. 164. ὑμεῖς δὲ πίεζιν, 'Then do ye make me fast!'

l. 165. τὰ ἕκαστα, sup. v. 61.

l. 175. μεγάλη ἱε, sc. στιβαρῶν χειρῶν.

l. 181 = Od. 9. 479.

l. 182. With διώκοντες may be supplied νῆα, 'urging on the ship,' as ἔρμα διώκειν, Il. 8. 439.

l. 189. ὅσα μόγησαν, the mood points to the definite circumstances of the war, γένηται is general, and includes all occurrences irrespective of time; cp. Od. 10. 38.

l. 203. The oars flew from the hands of the startled rowers. They were kept from falling overboard by the leathern loops [τροποὶ, Od. 4. 782] which served for rowlocks, but the blades dropped with a splash on the water.

l. 209. ἐπὶ, sc. ἔπεισσι. [A Schol. reads ἔπει, as if from ἔπω, ἔπομαι, 'follows us'].
l. 210. εἴλει, imperf. from εἰλέω, Ep. form of εἴλω, 'to shut in.'

l. 212. μνήσεσθαι, sc. ἡμᾶς. Cp. Virg. Aen. 1. 103.

l. 217. κυβερνήθ' = κυβερνήτα.

l. 220. σκοπ ἐπιμαίεο, 'Keep near to the rocks,' viz. to Scylla and Charybdis. Others read σκοπέλον = Σκύλλη. 'Lest unawares [the ship] sheer off in that direction,' viz. towards the dangerous Πλαγκταί.

l. 222 = Od. 10. 428.

l. 223. οὐκέτ' ἐμνθ., i. e. 'said no more about her' than this vague reference in the word σκοπέλων.

l. 225. ἐντὸς, sc. within the ship.

l. 229. ἱκρία νηὸς πρῶρης, 'the deck of the fore-ship.' πρῶρη, like πρύμνη, is properly an adj. For ἱκρία, see on Od. 5. 252.

l. 230. ἐδέγμην, § 20. 4.

l. 235. ἐνθεν μὲν γὰρ Σκύλλη [ἦν]. The verb ἀνεβροίβ. suits Charybdis only.

l. 238. ἀναμορμ., § 17. 6.

l. 239. ἀμφοτέρ., sc. on Scylla and Charybdis.

l. 241. φάνεσκε, § 17. 6. ἐντοσθε, in the hollow gulf of down-drawn water. 'And below the ground showed dark with sand.' The common, but less accurate reading is κτανέη, in agreement with ψάμμοι.

l. 247. ἐς νῆα, 'at the ship' μεθ' ἑταίρ, 'in search of my crew'

l. 252. Join καταβάλλων εἶδατα, δόλον ἰχθύσι, 'as a bait for fishes'

l. 253. The κέρασ is generally interpreted to be a little sheath of horn slipped over the shank of the hook where it joins the line, to save the line from being bitten through

l. 254. ἀσπαίροντα, sc. ἰχθύν, the singular number referring to each fish as caught. ἔρριψε, aorist of custom, here parallel with προίησι.

l. 256. κεκλήγοντας, as if from a pres. κεκλήγω. Others read κεκληγώτας (κλάζω).

l. 265. μυκηθμοῦ .. βληχῆν. Gen. and acc. are both used with ἀκούειν, cp. vv. 198, 41, where gen. and acc. are used respectively; here the uses are combined. αὐλιζομ., 'housed for the night.'

l. 267. The readings vary here (as in Od. 10. 493, q. v.) between μάντιος and μάντιος.

l. 279. 'A hard man thou art, beyond all measure [is] thy strength, nor dost thou weary in thy limbs.' περί, advbl., as in Od. 3. 95.

l. 281. καμάτω ὕπνω, 'exhausted with toil and sleepiness,' cp. Od. 6. 2. With ἀδην. cp. Od. 1. 134.

l. 284. αὐτως, 'just as we are.' θοή, 'sudden,' because in those latitudes the darkness falls without the long northern twilights. The epithet implies the idea of 'terrible,' but only from this reason. Cp. ὁρώμεν δ' οὐρανόθεν νύξ, inf. v. 315. ἀλάλησθαι, irreg. Ep. perf. ἀλάλημαι from ἀλάομαι.

l. 286. The wind that rises at night-fall is represented as coming out of the night. With the plur. cp. ἀντολαί, sup. v. 4.

l. 290. θεῶν ἀέκητι, 'despite the will of the Gods.' This describes the fate of men who bring on themselves destruction which heaven never meant for them. Cp. ὑπὲρ μόρον, Od. 1. 34.

l. 291. πειθώ. νυκτὶ, 'let us do night's bidding,' i. e. get our supper, as the next line shows.

l. 293. ἐνήσομεν, (ἰημι), sc. νῆα, 'will push out.'

l. 311. κλαιόντεσσι = κλαίονσι. νήδυμος, see on Od. 4. 793.

l. 312. 'But when it was in the third part of the night.' ἔην used impers., as κακῶς ἦν, Il. 9. 551. The night was divided into three parts, and so in the present instance was in its last third, or, as we say, was more than two-thirds gone.

παρφίχηκεν δὲ πλεον νύξ

τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λείπεται,

Il. 10. 252. μεταβεβήκει, 'had crossed the zenith;' so μετενίσσετο, of the sun, Od. 9. 58.

- l. 313. ζαῖην, a heteroclit acc. from ζαῖε, the ordinary form being ζαῖ.
 ll. 313-315 = Od. 9. 67-69.
 l. 317. εἰσερύσ. σπέος, 'having hauled her into a cave.'
 l. 320. ἐν γὰρ . τῶν δὲ βοῶν = 'since there is . . so let us,' etc.
 l. 325. ἄη, *flabat*, an aor. from ἄημι. Another form is ἀει, the imperf.
 l. 330. καὶ δὴ ἄγρην. (the δὴ ἄγρ. coalescing by synizesis), 'and when they were questing game.'
 l. 332. ἔτειρε δὲ gives the reason why they condescended to such food. But the line is of doubtful authority.
 l. 333. ἀπέστιχον, that he might be alone with the god, Od. 4. 367.
 l. 336. ἐπὶ σκέπας ἦν. Cp. Od. 5. 443.
 l. 344. ῥέξομεν, i. e. ῥέξωμεν. The sacrifice would imply a meal for the sacrificer.
 l. 345. Notice the optat. ἀφικοίμεθα to express a possible, and the subjunct. ἐθέλη. ἐφείσπωνται (ἔπομαι), a probable result.
 l. 346. κεν τεύξομεν. For κεν with fut. indic., cp. ll. 14. 267 ἐγὼ δέ κε δώσω, Od. 19. 558 οὐδέ κε τις ἀλύξει. See p. 230.
 l. 350. βούλομαι ἦ, cp. Od. 11. 489.
 l. 351. στρεύγεσθαι, 'to be exhausted,' properly of things squeezed out by drops, *στράγγε, στραγγός*.
 l. 354. The parenthesis, from οὐ γὰρ τῆλε . . εὐρυμέτωποι, is the explanation of ἐγγυθεν. After the parenthesis, the constr. is broken, the τας δὲ taking up the βοῶν ἀρίστας of v. 353, and serving as an apodosis to the sentence.
 l. 356. περίστησάν τε, [al. περιστήσαντο], 'stood round the victim.' Cp. ll. 2. 410
 βοῦν τε περιστήσάν τε καὶ οὐλοχύτας ἀνέλοντο.
 Here they had no barley, and were obliged to use oak-leaves for the οὐλοχύται.
 l. 360. Cp. Od. 3. 458 foll. for a similar description.
 l. 363. ἐπώπων, sc. ἐπὶ σχίσσε, Od. 3. 459.
 l. 369. ἡδὺς ἀυτμή. For the gender of adj., cp. Od. 4. 442.
 l. 370. μετ' ἄθαν. is strange, as Odysseus was not in the presence of the gods. We may trans. 'Made my voice heard in the assembly of the gods.' Perhaps we may read μέγ[α] = 'aloud.' γεγώνεν, § 4. 1.
 l. 374. ὠκέα (§ 13. 3) ἄγγ. ἦλθ., 'came with the message.'
 l. 375. δ [ἔτι] οἱ βόας ἔκταμεν ἡμεῖς [κτεῖνα], al. ἔκταν ἑταῖροι. Od. 9. 320 has ἔκταμεν for ἐξέταμε from τέμνω.
 l. 378. τίσαι, imperat. 1 aor. med. τίνω.
 l. 383. φασίνω. Conjunctive in sense of future, as ἐνίσπω Od. 9. 37; περίκλυτα δῶρ' ὀνομήνω, ll. 9. 121. Trans. 'and give light,' as inf. v. 385.
 l. 387. Join τῶν δὲ [ἑταῖραν] νῆα ἐγὼ ἐν τυτθὰ κιάσαιμι, βαλὼν ἄ. κ., 'I will split into shivers.'

1. 392. ἄλλοθεν ἄλλον ἐπισταδ., the adv. contains the idea of walking from one to another, and standing facing him, which explains ἄλλοθεν.

1. 394. τοῖσιν, 'in the sight of my comrades.'

1. 399. δὴ ἔβδομον, synizesis. ἐπέθηκε, sc. to the sixth.

1. 401. ἐνήκαμεν, cp. sup. v. 293.

1. 404. γαιάων, so γέων, (*terrarum*), Hdt. 4. 198.

1. 407. ἦ δ' ἔθει [θέω], 'and she scudded on.'

1. 409. Two forestays held up the mast and were made fast to the bows. Here both broke, so the mast at once fell aft into the hold, rigging and all.

1. 414. ἰκριόφιν, § 12. 1; see on Od. 5. 252. κάπνεσε = κατέπεσε, § 7.

1. 417. πλήτο, § 20. 4, (πίμπλημι).

1. 419. ἀποαίνυτο. Elsewhere written ἀπαίνυμαι, Il. 11. 582.

1. 420. 'But I kept pacing the length of the ship till the wave loosened (ἀπέ-λυσε) the sides from the keel, and the surge carried her along dismantled, and broke off (ἐξάραξε) her mast close to the keel, but the backstay had tumbled over it [the mast] made of ox-hide.'

1. 423. ἐπίτονος, (here with long ε, *metri grat.*), may be the rope which pulls up the sail-yard. But it is better to take it as the backstay of the mast. *Vide* Frontispiece.

1. 427. ἦλθε . . ὅφρα ἀναμετ., 'came . . so that I retraced my course to fell Charybdis.'

1. 433. τῷ προσφύς ἐχ., 'held on, clinging to it like a bat; but I could nowhere either plant myself firm on my feet, or mount the tree, for the roots stretched far away [εἶχον, neut., as ὑψός' ἔχοντες, Od. 19. 38], and the branches hung far above my head.'

1. 438. ἦλθον. sc. mast and keel.

1. 439. 'Now [at the hour] when a man rises [aor. of custom] from the assembly.' This denotes evening. The verses are suspected because Odysseus came to the place at sun-rise, and the whirlpool disgorged three times a day, v. 105; so he was kept waiting too long.

1. 442. ἦκα δ' ἐγὼ, 'And I let down my hands and feet from above to make a plunge, and I plumped down in the middle of the water, beyond the long timbers.'

1. 451. χθιζὸς, sc. Od. 7. 244.

1. 453. Join αὐτίς μυθολ. and ἀριζή. εἶρημ., 'clearly told.'

INDEX.

The principal words and phrases explained in the Notes.

A.

ἀγορή, 3. 127.
 ἄδινός, 1. 92.
 ἄεσαμεν, 3. 151.
 αἰδηλος, 8. 309.
 αἰθουσα, 8. 57.
 αἰπύς, 1. 11.
 αἰσιμνήτης, 8. 258.
 ἀκήν, 2. 82.
 ἀλαλκεῖν, 10. 288.
 ἀλιτήμενος, 4. 807.
 ἀλιτρός, 5. 182.
 ἄλλος, 1. 132.
 ἄλος (*loc. gen.*), 12. 4.
 ἀλφηστῆς, 1. 349.
 ἀμέρδω, 8. 64.
 ἀμφί, 2. 153.
 ἀμφ' ἐμοί, 11. 423.
 ἀμφαδίην, 5. 120.
 ἀμφιβεβήκει, 9. 198.
 ἀμφιγυήεις, 8. 300.
 ἀμφιέλισσαι, 3. 162.
 ἀμφικύπελλον, 3. 63.
 ἀμφιμέλαιναί, 4. 661.
 ἀμφίς, 1. 54.
 ἀν' ἰθύν, 8. 377.
 ἀναβαίνειν (*gen.*), 2. 416.
 ἀνελόντες, 3. 453.
 ἄνεφ, 2. 240.
 ἀνιέμενοι, 2. 300.
 ἀνοπαῖα, 1. 320.
 ἀντολαί, 12. 4.

ἀνώγει, 5. 139.
 ἀπεθάνυμψε, 6. 49.
 ἀπειλεῖν, 8. 382.
 ἀπεχθόμενος, 10. 75.
 ἀπήνυσαν, 7. 326.
 ἀπὸ δόξης, 11. 344.
 ἀπογυμνωθεῖς, 10. 301.
 ἀργειφόντης, 1. 38.
 Ἄργος. See Ἑλλάς.
 ἀργός, 2. 11.
 ἀργύφεος, 5. 230.
 ἀρημένος, 6. 2.
 ἀριστερὰ χειρός, 5. 277.
 ἀρμονίαι, 5. 248.
 ἄρπυιαι, 1. 24.
 ἀσκελέες, 10. 463.
 ἀσφοδελός, 11. 539.
 αὐδέεσσα, 5. 334.
 αἰλός, 9. 156.
 αὐτως, 4. 665.
 ἄωροι, 12. 89.
 ἄωτείν, 10. 548.

B.

βαθύζωνος, 3. 154.
 βέλη ἀγανά, 3. 280.
 βλάπτειν (*gen.*), 1. 195.
 βοήν ἀγαθός, 3. 311.
 βαυλή, 3. 127.
 βούλομαι, 9. 96.
 βοίλυτόνδε, 9. 58.
 βρίσας, 6. 159.

Γ.

γεγωνεῖν, 5. 400.
γλαυκῶπις, 1. 44.
γόμφος, 5. 248.

Δ.

δαιμόνιος, 10. 472.
δέατο, 6. 242.
δειδέχαται, 7. 72.
διάκτορος, 1. 84.
διδέντων, 12. 54.
διερός, 6. 201.
δίζηαι, 11. 100.
δίκαιος, 3. 52.
δίκη, 4. 691.
δίπτυχα, 3. 458.

Ε.

έαων, 8. 325.
ἐγγυάασθαι, 8. 351.
ἐγχεσίμωροι, 3. 188.
ἐδεύησε, 9. 540.
εἰδώς (*of character*), 1. 428.
εἰλίποδες, 1. 92.
εἴλυμα, 6. 179.
εἴρερον, 8. 529.
εἴροντο, 11. 542.
εἰρύαται ὁδόν, 6. 265.
εἴσος, 3. 10.
ἐκληθάνει, 7. 221.
ἐκλυον, 6. 185.
ἐκταμεν, 9. 320.
ἐλάαν, 5. 290.
ἐλάχεια. See λάχεια.
ἐληλάδατο, 7. 86.
ἐλικες, 1. 92.
Ἑλλάς, 1. 343.
ἐλόωσι, 7. 319.
ἐλσας, 5. 132.
ἐν χεῖλεσι φύντες, 1. 381; 2. 302.
ἐναργεῖς, 7. 201.
ἐνδιος, 4. 456.
ἐνδυκέως, 7. 256.
ἐνιαυτός, 1. 16.
ἐνίσπες, 3. 101.
ἐννέωρος, 10. 19.

ἐνώπια, 4. 42.
ἐξ ἄλός, 11. 134.
ἐοικότες, 3. 124.
ἐπαινή, 10. 491.
ἐπάρξασθαι, 3. 340.
ἐπεινήνοθε, 8. 365.
ἐπήρατος, 4. 606.
ἐπηετανός, 4. 89.
ἐπηγκενίδες, 5. 256.
ἐπί (= *than*), 7. 216.
ἐπικεικτά, 8. 307.
ἐπιζαφελῶς, 6. 330.
ἐπίηρα, 3. 164.
ἐπικάρσαι, 9. 70.
ἐπὶ κλησιν, 5. 273.
ἐπισμυγερώς, 3. 195.
ἐπιστέφεσθαι, 1. 148.
ἐπίστιον, 6. 265.
ἐπιψαύειν, 8. 547.
ἐπιωγή, 5. 404.
ἐποίχεσθαι, 5. 62.
ἐπώνυμος, 7. 54.
ἔργον τε ἔπος τε, 2. 272.
έρκεα, 8. 57.
ἔρση, 9. 222.
ἔρωεῖν, 12. 75.
ἐσχαρόφιν, 5. 59.
ἐτεθηπεα, 6. 166.
ἐτήτυμος, 3. 241.
εὐδείελος, 9. 21.
εὐκέατος, 5. 60.
ἔχυντο, 10. 410.

Ζ.

ζαῆ, 12. 313.
ζωέμεναι, 7. 148.

Η.

ἦ——ἦ, 1. 175.
ἦ ῥα, 2. 321.
ἠγηλάζειν, 11. 618.
ἦια, 5. 266.
ἠλεκτρον, 4. 73.
ἠμβροτεν, 7. 292.
ἠμιόνων οὖρα, 8. 123.
ἠπεδανός, 8. 311.
ἠῶθι πρό, 5. 469.

Θ.

θαλερός, 4. 705 ; 6. 66.
 θέλειν, 9. 96.
 θεουδής, 6. 121.
 θοή νηῦς, 7. 34.
 θοή νύξ, 12. 284.
 θυμαρής, 10. 361.

Ι.

ἱησι (*intrans.*), 7. 131.
 ἱκμενος, 2. 420.
 ἱκρια, 5. 252.
 ἱμάς, 1. 441.
 ἱστοπέδη, 12. 51.
 ἱστός, 2. 94.

Κ.

καιροσέων, 7. 107.
 κάμμορος, 5. 160.
 κατακείμετε, 7. 188.
 καταλοφάδια, 10. 169.
 κατάρχεσθαι, 3. 445.
 κατέχειν, 9. 6 ; 11. 301.
 κατισχέμεναι, 11. 456.
 κεκράαντο, 4. 132.
 κελευσέμεναι, 4. 274.
 κέρας, 12. 253.
 κερδαλέος, 6. 146.
 κητώεσσα, 4. 1.
 κλέος, 1. 283.
 κληίς, 1. 441.
 κλώθες, 7. 197.
 κραταιίς, 11. 597.
 κρινάσθων, 8. 36.
 κύανος, 7. 87.

Λ.

λάχεια, 9. 116.
 λέκτο, 4. 453.
 λελειμμένος, 9. 448.
 λέχος πορσύνειν, 3. 403.
 λίπ' ἐλαίῳ, 3. 466.
 λίτα, 1. 130.
 λοετροχόος, 8. 435.
 λωτός, 4. 603.

Μ.

μαρνοίμεθα, 11. 513.
 μαχεούμενος, 11. 403.
 μέλουσα, 12. 70.
 μέλω, 9. 19.
 μεσόδμη, 2. 424.
 μεταδόρπιος, 4. 194.
 μέτασσαι, 9. 221.
 μητιόεις, 4. 227.
 μολπή, 6. 101.
 μορφή, 8. 170.
 μυχός, 7. 87.

Ν.

ναιετάω, 1. 404.
 νάσσα, 4. 171.
 νειός, 5. 127.
 νέποδες, 4. 404.
 νήδυμος, 4. 793.
 νηπιάας, 1. 297.
 νύσσα, 8. 121.

Ο.

όδαία, 8. 163.
 οἶμη, 8. 74.
 ὀλοόφρων, 1. 52.
 ὀμῶς, 4. 775.
 ὀνήμενος, 2. 33.
 ὀπιθεν, 11. 66.
 ὀπίσσω, 1. 222.
 ὄροντο, 3. 471.
 ὅτε, 12. 22.
 οὐ μάλα, 7. 32.
 οὐλαί, 3. 441.
 οὔλος, 4. 50.
 οὔρα. See ἡμιόνων.
 οὔτάμενος, 11. 40.

Π.

παιπαλόεις, 3. 170.
 παλιμπετές, 5. 27.
 πανυπέρτατος, 9. 22.
 παραπλήγες, 5. 418.
 παραυδᾶν, 11. 488.
 παρθέμενοι, 9. 255.
 παρθενική, 7. 20.



1

πάχετος, 8. 187.
 πείραρ, 5. 289.
 πείσματος, 9. 135.
 πεπαλάσθαι, 9. 331.
 πέπληγον χόρον, 8. 264.
 πεπότῃται, 11. 222.
 περὶ κῆρι, 5. 36.
 περὶ φασγάνῳ, 11. 424.
 περίσκεπτος, 10. 209.
 περιστεναχίζεται, 10. 10.
 περιταμνόμενον, 11. 402.
 πῖαρ, 9. 135.
 πλημυρίς, 9. 486.
 πλωτή, 10. 3.
 πόδες, 5. 260.
 πόθος, 11. 202.
 πολύτροπος, 1. 1.
 πολύχαλκος, 3. 2.
 πορφυρέος, 2. 428.
 πούς, 10. 31.
 πραπίδες, 7. 92.
 προπάροιθε, 11. 483.
 πρότονοι, 2. 425.
 πρόφρασσα, 5. 161.

Ρ.

ῥινόν, 5. 281.
 ῥυτός, 6. 267.

Σ.

σκιόεις, 1. 365.
 στάθμη, 5. 245.
 σταμίνες, 5. 253.
 στεῦτο, 11. 584.
 στρεύεσθαι, 12. 351.
 στρεφθείς, 9. 435.
 στύξαιμι, 11. 502.
 σχεδία, 5. 33.
 σχέτλιος, 5. 118.
 σχομένη, 6. 141; 11. 279.

Τ.

ταναύποδα, 9. 464.
 τανηλεγής, 2. 100.
 τελείν, 5. 390.
 τελεσφόρος, 4. 86.
 τελήεις, 4. 352.

τέμενος, 6. 293.
 τετάνυστο, 4. 132.
 τετελεσμένον, 5. 90.
 τετύχηκε, 10. 88.
 τεχνῆσαι, 7. 110.
 τηλέπυλος, 10. 82.
 τηλύγετος, 4. 11.
 τόδε, 5. 173.
 τοῖον, 1. 209.
 τοῖσδεσι, 2. 46.
 τραπείομεν, 8. 292.
 τρίχα νυκτός, 12. 312.
 τριτογένεια, 3. 378.

Υ.

ὑακίνθινος, 6. 231.
 ὕλη, 5. 257.
 ὑπεκπροέλυσαν, 6. 87.
 ὑπεκπρορέει, *ibid.*
 ὑπὲρ μόρον, 1. 33.
 ὑπεραί, 5. 260.
 ὑπερφίαλος, 1. 134.
 ὑπερτερία, 6. 70.
 ὑπηγήτης, 10. 279.
 ὑπὸ (*avith accus.*), 2. 181.
 ὑπόβρυχα, 5. 319.
 ὑπόκυκλος, 4. 131.
 ὑψιπέτηλος, 4. 458.

Φ.

φαίνειν, 7. 102.
 φᾶρος, 8. 84.
 φήμη, 2. 35.
 φθάνειν, 11. 58.
 φθίτο, 11. 330.
 φόρτος, 8. 163.
 φυκτά, 8. 299.

Χ.

χθαμαλή, 9. 22.
 χρείων, 8. 79.
 χρυσηλάκατος, 4. 122.
 χυτλοῦσθαι, 6. 80.

Ω.

ᾧδε, 1. 182.
 ᾧκεανός, 10. 508.



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